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Friday, April 1st, 1966
11th OF NISAN 5726

THE GREAT SHABBAT CANDLE LIGHTING
Toronto: 6:27
Montreal: 6:05

PASSOVER FOR THE NOT-SO-RICH (PAGE 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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Special Order Issued

SEDER FOR ALL CANADIAN SERVICEMEN

Hundreds Expected

ONTARIO ZIONISTS TO MEET IN LONDON

By a special reporter

One of the largest and most exciting Zionist assemblies in the history of this province will take place from Friday, April 22nd, through Sunday, April 24th, in London, Ontario, when the 27th regional convention of the Zionist Organization, Central Division, will meet. According to a statement to The Canadian Jewish News by associate convention chairmen, Irving Frisch of Toronto and Milton Harris of London, this rally will bring together the most prominent and most active members of Ontario's Zionist movement.

Hundreds of delegates are expected to participate in this convention which will review the activities of the regional Zionist organization and adopt an important program for reorganization of action.

The convention will open officially Saturday night, April 23rd with the participation of Minister Allan Grossman, Mayor Gordon Stronach of London, Israeli Consul Gabriel Lurie, Meyer W. Gasner, chairman, central region, Canadian Jewish Congress. Author Max I. Dimont will be guest speaker. Harry Zifkin, president of the central region, will deliver the official report on activity. The opening session will conclude with a reception by the London Jewish Community Council in honor of the delegates.

On Sunday, April 24th, speakers at the key sessions will be: Wolf Perry, deputy chairman of the United Israel Appeal in Jerusalem; Dr. W. Gunther Plaut, rabbi of Holy Blossom Temple and head of the public relations committee of the United Zionist Council.

The important fundraising session addressed by Mr. Perry will be chaired by Samuel Kelner, vice president of ZOC, central division. The public relation session will be presided over by Max Goody, also a vice president of ZOC, central division.

● Other working sessions of the convention will comprise: a breakfast meeting of the Jewish National Fund under the chairmanship of its Ontario president, Manny Rotman, Rabbi S. S. Stolman of Windsor and Lieut. Col. S. Mor as guest speakers; an early morning session on Youth, chaired by Dr. Mark Zimmerman, Toronto Zionist Council president.

● One of the most important meetings of the convention will be the Zionist membership session under the chairmanship of Mort Margolius, vice president of the central division in charge of organizations and president of the Herzl Zion Club. This session will be addressed by Sol D. Granek, executive vice president of the Zionist Organization of Canada, and Harry Zifkin. Mrs. Bernard Mayer, president of Toronto Hadassah, and John R. Devor, first national vice president of the ZOC, will be on the program.

● The report session of the convention will take place under the chairmanship of Harry Zifkin. Reports will be given by Steven E. Berger, treasurer of the central division, Miss N. Brown, chairman of Zionist camps in Ontario, A. Chernick, Ontario chairman of Keren Hatarbut, and Miss Mary Barrer, Jack D. Pearlstein, Q.C., David Peters, Q.C., Daniel Monson.

● The highlight of the convention will be Sunday night's gala reception and dinner under the chairmanship of Milton Harris.

• Commentary •

By M. J. Nurenberger

FREEDOM: LESSON OF GHETTO REVOLT

The martyred anti-Fascist leader, Giacomo Matteotti, the first to defy Mussolini in the days when the Duce began to plunge the Italian people into one of their most tragic adventures, once gave the most suitable definition of liberty. Freedom, he said, is like air; only he who cannot catch his breath grasps its meaning.

* * *

Passover in our post-World War II period has become synonymous not only with the epic of Exodus and the liberation of the Hebrew slaves from Egypt; it also is the anniversary of the famous Ghetto Revolt in the occupied Warsaw of 1942.

If ever there was a group of men who understood the significance of freedom, who verily sensed oppression and loss of liberty, it was the Polish Jews under the Nazi yoke.

We who were on the other side during those tragic days can realize only up to a point the anguish and despair of Polish Jewry under Hitler. To paraphrase Matteotti, we can understand the torment of those men and women in Warsaw just so little as a healthy person feels the pain of an asthmatic sufferer. Losing one's freedom of movement can be compared only with those breathless losing the battle for oxygen.

* * *

I've always believed that our lives here, in the years of the holocaust, were spent in a world where the dimensions of Nazi ghettoes cannot begin to be comprehended. For how can one transplant himself from a free country to a society where all men, women and children survive only against the law — where being alive is illegal?

Thus when we refer to the events of this season of the Passover festival, the realities of another world, the world of slavery, we truly can recite the popular verse from the Hagadah, "In every generation they rise against us to exterminate us and He, blessed be His name, saves us from their hands." We in this epoch, witnesses of the Ghetto Revolt, are not citing theory but facts, the bitter experiences we "beheld".

* * *

Before one recalls the Exodus and deliverance, one should pause awhile and ponder upon the Ghetto Revolt and all it symbolizes. It represents, first and foremost, the degradation of man obsessed by hatred while, on the other hand, it demonstrates the most sublime in man at a time when conditions force him to regard the world and this life with contempt.

Gazing heavenward as they sacrificed their flesh for the eternity of their soul, the fighters of the Warsaw Ghetto knew that—no matter how gallant the effort, how powerful the blow against the enemy—they could not emerge from the confrontation bodily rescued. Truly they were pious in the most profound sense of the word, they were the veritable believers in the soul, the true man. They protested not only against the powers of this earth; they challenged Heaven to point out someone equal to their sacrifice since the days of Akiva. If they had failed to save their bodies, they manifested the glory of the people singled out for destruction. For they conquered the greater fear, the fear of dying physically—in order to live till the end of time.

It was this power of self-abnegation, this ultimate disregard of physical pain and emotion, that must have convinced the Nazis they had lost the war. The battle of the Ghetto in retrospect emerges greater than Stalingrad, for the Ghetto had no hinterland on which to fall back. It was encircled by the most savage army the world ever had known while across the ocean the resonance was but that of disbelief and, why not admit it, the comfortable, ostrich-like manner of burying one's head in the sand of sanctimonious sympathy.

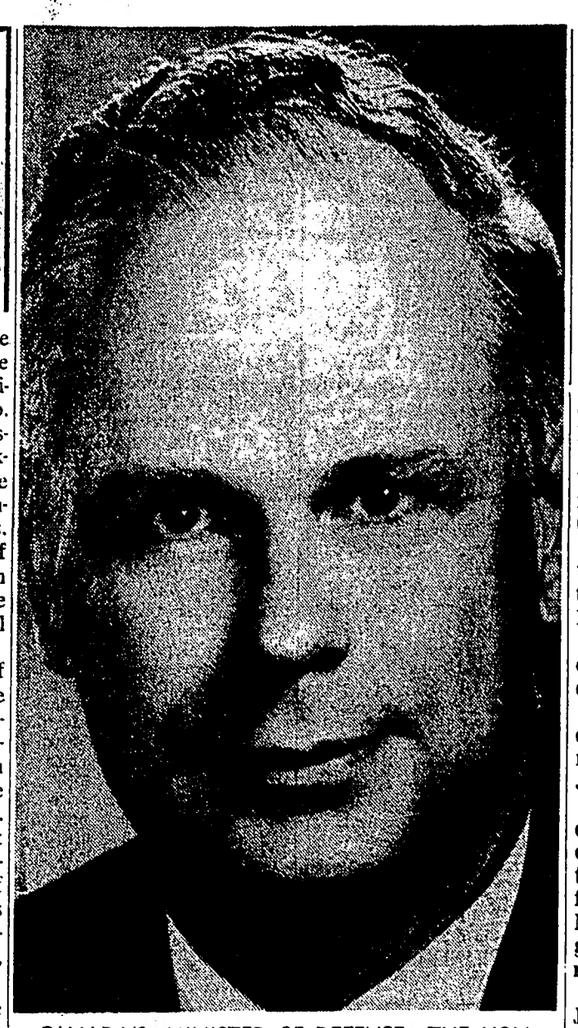
* * *

Such torture ought inspire us today to remember those wherever they are fighting against tyranny or oppressed by villainy that we are our brother's keeper. The raising of the cup of freedom at the Seder has meaning only if one remembers that the battle for freedom of the Jewish people and of all persecuted is not over yet.

The tyrants may have changed color; nevertheless tyranny essentially remains the same. It begins with the degradation of the victim; it ends with extermination—physical or spiritual.

Passover is not the time to rejoice only, but for one to be permeated with the conviction of all fighters for freedom: that liberty is universal—the ultimate aim of true man.

It is liberty absolute that distinguishes man from animal; this is God's image on the face of man.



CANADA'S MINISTER OF DEFENSE, THE HON. PAUL HELLYER. — His Department has made all arrangements for Jewish soldiers interested in Passover observance.

DEFENSE DEPARTMENT OFFERS MEN IN ARMED FORCES PASSOVER LEAVE

By B. Morin, CJN Correspondent

OTTAWA. — The headquarters of Canada's Defense Forces have issued a special order guaranteeing Jewish personnel of our armed forces the fullest opportunity to observe Passover according to tradition.

The Canadian Jewish News was told by NDHQ that these special instructions have been promulgated in accordance with Canadian Forces Supplementary Orders, No. 98, on March 18th of this year.

These official instructions state that "personnel of the Jewish faith may be permitted to be absent from their place of duty during all Jewish Holy Days of 1966."

It then notes all Jewish festivals, including "Passover, Tuesday, April 5th, Wednesday, April 6th, Monday, April 11th, and Tuesday, April 12th."

These instructions stress that in each case these days commence at sunset the preceding day and terminate at sunset the following day according to the Jewish calendar.

Also all Jewish members of every branch of Canada's armed forces have been notified that local Jewish communities throughout Canada have been informed the government would be pleased if arrangements were facilitated for servicemen. Information received by NDHQ indicates that local rabbis and community organizations are alerted and ready to receive all servicemen desiring home hospitality and synagogue worship.

Col. Merklinger, in a statement to The Canadian Jewish News, further informed this correspondent that wherever Jewish clergymen are absent Catholic and Protestant chaplains are ready to help make arrangements for all Jewish servicemen in order for them to observe Passover properly. Unless a Jewish member of the armed forces is in some impossibly remote place, Col. Merklinger declared, all his religious requirements will be met not only for Pesach but for all other holidays.

JIAS APPEAL TO OTTAWA ON BEHALF OF HOMELESS

OTTAWA (CJN). — Representatives of JIAS (Canada's Jewish Immigrant Aid Society) recently requested the federal government to make special provisions for the admission of relatives of Canadian citizens from eastern European countries. The most difficult problem is bringing relatives from the USSR. However complications arise in an effort to sponsor relatives from other Communist nations in eastern Europe.

The Canadian Jewish News learned that the government seriously is considering supporting some kind of sponsorship of immigrants from these countries and also from India from where applications have arrived. The Indian applicants are said to be of good character and have a proper educational background.

We understand that JIAS assured the government that it will receive Jewish families upon their arrival in Canada, that the Jewish community social services will extend the proper aid.

JIAS and other Jewish groups especially appealed to the Hon. Jean Marchand, Minister of Citizenship and Immigration, to see to it that the contemplated changes in Canada's immigration act should not disrupt the immigration of refugees seeking a home. The humane approach should be applied in selection of immigrants, JIAS told Mr. Marchand. The organization especially pleaded for continuing the policy of allowing relatives to sponsor newcomers to Canada.

PETROL BOMB IN LONDON

LONDON, (JCNS) — A home-made petrol bomb scorched the front door of the Boreham Wood Synagogue late on Monday night. No other damage was caused.

This is the second time within a year that an attack has been made on the synagogue. Its minister, Rabbi A. Unterman, said that the damage was similar to that caused last time. "I thought we had finished with this sort of thing", he said.

This Issue

is the first of two in which Passover features appear. It contains 2 sections.

The first seder will be observed on Monday evening, April 4th. Because of the incidence of Passover, The Canadian Jewish News offices will be closed: Tuesday, April 5th, Wednesday, April 6th

The Canadian Jewish News is the only Jewish newspaper in English published in Ontario and appearing regularly 52 weeks a year. The next issue will be published April 8th.

SEDARIM FOR THOSE IN VIETNAM

SAIGON, (JCNS) — Several hundred American Jewish troops in the Vietnam jungle will be able to celebrate Passover this year in relative peace. A special airlift is planned to begin next week which will bring them to South Vietnam, where religious services will be held.

The United States Military Assistance Command has called on field commanders to authorise military transport for as many Jewish men as can be spared. There are about 600 here.

Full services, including two Seders, will be held on the first two and last two days of the festival in Saigon, Nha-trang and Da Nang. The biggest congregation is expected in Saigon, where the men will be billeted at a hotel.

While transport will be free, the troops may have to pay for billets and meals. Items of personal convenience are also their own responsibility.

Meanwhile, more than ten tons of Passover supplies have reached Vietnam from the American National Jewish Welfare Board, and more shipments are expected. The supplies include Hagadot, matzo meal and wine.

For men unable to reach one of the three centres, the Americans are distributing a "do-it-yourself" Seder. These solo Seder packages contain matzot, kosher sweets, a Hagada and two cans each of a chicken dinner and gefilte fish.

Major Richard E. Dryer, the senior Jewish chaplain in South Vietnam is spending Passover with his family in the United States.

The National Jewish Welfare Board has arranged for Jews in the American forces to celebrate Passover in 600 United States and overseas posts.

CONFLICT BREWING IN ARGENTINA

BUENOS AIRES (JCNS) — A conflict has arisen lately between the North American and Argentine B'nai B'rith concerning the proposed creation here of a counterpart of the Anti-Defamation League.

Argentine Jewry is traditionally divided in two conflicting sectors. The majority is composed of D.A.I.A., A.M.I.A. (the Buenos Aires Ashkenazi community), the Argentine Zionist Organisation, the W.J.C. and the Zionist parties. On the other side are the local B'nai B'rith, the powerful Sociedad Hebraica Argentina, the Congreciòn Israelita de la Republica Argentina and the Instituto Judìo Argentino ((I.J.A.) — a local counterpart of the American Jewish Committee. All of these latter are mainly representative of native-born Jewry.

A.M.I.A. and the American Jewish Committee have their own sociological research departments. D.A.I.A. — founded about 30 years ago, principally in order to co-ordinate the fight against antisemitism — is endeavouring now to widen its activities since antisemitism is now less prevalent here. For this purpose it made contact last year with the North American B'nai B'rith in order to form here a counterpart of the Anti-Defamation League.

The scheme was on the verge of approval by both partners, but when local B'nai B'rith learned of its nature it protested vigorously to the main body in New York. A convention of Latin-American B'nai B'rith was convened last November in Vinas del Mar (a seaside resort near Santiago de Chile), where a formal agreement was reached between the North American and Argentine B'nai B'rith that no scheme of any kind will be promoted here by the North American B'nai B'rith without the knowledge, approval and participation of the local B'nai B'rith. This agreement will hold for any South American country.

In spite of this agreement the president of D.A.I.A., Dr. Isaac Goldenberg, was able to persuade the leaders of the North American B'nai B'rith, during his recent trip to New York, jointly to develop the scheme without giving notice to the local B'nai B'rith.

The conflict between both B'nai B'rith broke out once more, and a convention of the Latin-American B'nai B'rith was convened in Caracas (Venezuela) for the coming week-end in order to deal with this problem.

B. G. SEES NO PEACE

LONDON, (JCNS) — Israel's former Prime Minister, David Ben-Gurion, said on arrival here that he believed peace between Israel and the Arab States would come when the United States, Russia and a united Europe came closer to each other.

"A united Europe could be most helpful in that respect", he told a press conference. "And I therefore regret that neither France nor Britain is yet willing to move towards such unity".

Asked whether he was optimistic about the possibility of avoiding another Arab-Israeli clash, Mr. Ben-Gurion replied: "As a Jew I am by nature an optimist, but I could give no guarantee".

Mr. Ben-Gurion, who has come here primarily to address a Joint Palestine Appeal dinner, when his main theme will be the development of the Negev, refused to comment on party-political issues in Israel.

Nazi Salute at Argentine Pro-Arab Meet

This picture of members of Argentinian anti-Semitic groups giving the Nazi salute has been received by the World Jewish Congress in New York. It was taken in the course of a demonstration in Buenos Aires in support of the Arab League.

STUDENTS TO GERMANY

FRANKFURT, (JCNS) — 18 Israeli students of the Geographical Institute of the Hebrew University at Jerusalem arrived here last week for a three-week visit of the Federal Republic. The group, which is headed by Professor Y. Karmon, follows an invitation by the German Academical Exchange Service. The students will study West German university life and establish contacts with German students.

It's News When A Cohen Justice Marries Divorcee

NEW YORK. — Justice Haim Cohn of the Israel Supreme Court was married here to Mrs. Michael Smoira-Roll, 40, an Israel music critic.

The ceremony was performed in a New York hotel by Rabbi Edward Sandrow, a Conservative rabbi and president of the New York Board of Rabbis.

Mrs. Smoira was divorced from her first and second husbands. Her third, Mr Yitzhak Roll, died three year ago. She has two children. Justice Cohn was himself divorced by his wife 10 years ago.

Israel sources said there was confusion over the legality of the marriage under Israel law. Justice Cohn, as a cohen, descendant of priests, is forbidden by Halakha (Jewish religious law) from marrying a divorcee. The Justice, who is in New York representing his country at meetings of the U.N. commission for Human Rights, said he was convinced the marriage is legal despite reports that he might have to go before his court to confirm this.

Israel Reviews Its International Position

EBAN PROCLAIMS POLICY ON WORLD ISSUES

South Vietnam, Arab Problem, Germany Discussed

TEL AVIV, (JCNS) — Prospects for Israeli-Arab co-existence can be realised only when the Arab States free themselves from Egyptian hegemony, Mr Abba Eban, Foreign Minister told the Knesset in his budget speech. Until then Israel must arm herself, he said. Referring to recent Arab talks on the subject of a "preventive war", Mr Eban said: "Israel will do everything to obviate it".

The Ministry' budget for the coming year is for I£ 8 m. to I£ 10 m., and salaries for staff in Israel from I£ 3.9 m. to I£ 5.4 m.

Mr. David Ben-Gurion, the former Premier led off for opposition — and acknowledged Mr Gahal's courtesy in permitting the privilege. He strongly attacked Mr. Eban's now notorious **Le Monde** interview, which was debated in the Knesset last week.

Mr. Levi Eshkol, the Premier, left the chamber as Mr. Ben-Gurion rose to speak.

The 'spirit of Tashkent': Mr. Eban rejected the "derision" with which some circles greeted any attempt on the part of the Government to mobilize world wide trends against aggression in support of Israel. He quoted from the pro-Nasser Beirut daily "Al-Muhrab" which said: "By its alacrity in adopting the principles of Tashkent, Israel has achieved a new position of power on the international scene... The Arab governments have been manoeuvred into a situation in which they are forced to excuse and explain away their failure to adapt themselves to the currents of peace which are spreading throughout the world."

On friendly powers and their relations with the Arabs: What we demand from the countries that are friendly to us is that their relations with us be determined on an independent plane, divorced from the pressures and influences of Arab antagonism to Israel and that this attitude be based on the assumption that Israel is a political and social entity on its own and not the expression of regional tensions.

France has set a desirable example by establishing and fostering her relations with Israel on such a basis.

Germany: Mr. Eban took exception to the Herut habit of dividing the people into "we" and "you" in connection with policy towards Germany, the "you" being the Government which had ostensibly forsaken honour in its rush after German economic grants.

The maintenance of national honour does not require that we relieve Germany of its responsibility for demonstrating its admission of historic responsibility for the Holocaust, he declared. The most telling answer to the Nazi scheme of destroying the Jewish people is the establishment of a strong Israel, and it is in this direction that Germany's responsibility to the Jewish people lies.

Mr. Eban pointed out that although the question of whether today's Germany was "different" could be the subject for differences of opinion, there was no doubt that there was a definite difference between East and West Germany in their attitude towards Israel, and in their feeling of responsibility for what Germany had wrought on the Jewish people.

JERUSALEM, PANKOW AND BONN

Israel's semi-official daily, The Jerusalem Post, published the following editorial:

For the first time in several years the Knesset foreign policy debate last week was not dominated by the issue of Israel's relations with Germany. This was not because our relations with Bonn have moved onto a new plane that is completely free of difficulties, but because these ties are now being pursued within a formal diplomatic framework which itself has taken much of the fire out of the issue.

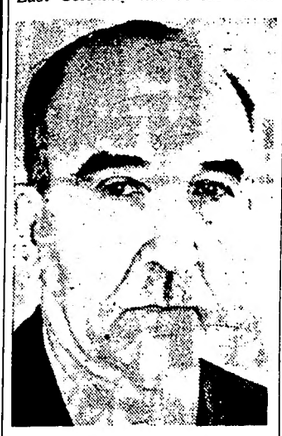
For whatever doubts exist about the aims and character of today's West Germany and whatever reluctance persists about the possibility of "normalizing" ties with Bonn, it should not be forgotten that the progress that has been made has been due to the willingness of the German Government, first under Konrad Adenauer and now under Ludwig Erhard, to recognize and act upon their nation's enormous historical responsibility to the Jewish People and Israel.

But just as this problem of the past has made our relations with West Germany so unique, so has it determined the absence of relations with East Germany. For, among all the Communist states of Europe, with the exception of Albania, only with East Germany have diplomatic ties not been established.

The issue here is not one of global politics, or the problem of the Arab states, but East Germany's steadfast refusal to admit its share of guilt and responsibility for the past.

As Foreign Minister Abba Eban noted in his reply to the House yesterday, the Pankow Government has never even felt it necessary to so much as acknowledge a letter sent to it 15 years ago by the Israel Government, pointing out its share in the past, and the need to begin to make amends.

In the absence of such a confrontation with its own past, East Germany has put itself beyond the pale with regard to relations with the Jewish People and Israel. There are of course internal political reasons why East Germany has so far avoided its moment of truth. For since, according to its ideology, Hitlerism was the outcome of a decadent German capitalism, and East Germany the creation and habitat of anti-Nazi freedom fighters, Pankow has never found a way in which to reconcile the reality of its German past with the structures of its rendition of history.



Walked out on Ben Gurion: PREMIER LEVI ESHKOL

However, East Germany has not stopped there. In addition to turning its back on the past, it has consistently sought to undermine the present as well with a vitriolic anti-Israel propaganda campaign. Unable to face the past with candour it has sought to destroy the present with lies.

Little wonder then that when emissaries of Pankow seek to besmirch West Germany at every opportunity, they are not taken seriously. Little wonder that when they seek to list the Nazis still unpunished in West Germany, the Israel public is immediately reminded of the unpunished Nazis on the other side of the Wall.

הָא לַחְמָא עַנְיָא

"This is the poor bread which our fathers ate in the land of Egypt. Let anyone who is hungry come in and eat. Let anyone who is needy come in and make Passover."

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WHAT ISRAEL BELIEVES

JERUSALEM (CJNS) — The foreign policy debate in the Knesset last week demonstrated that the majority of the House and of the nation subscribed to the Government's foreign policy the Foreign Minister, Abba Eban, said in the Knesset in reply to the debate.

South Vietnam: The Government did not initiate negotiations with the Saigon Government on the question of exchanging diplomatic representatives.

India's Treatment of President Shazar: It is to be regretted that the Indian Government did not know how to rise above its fear of "what will the Arabs say" in order to tender the customary honours to the Head of State of a friendly country passing through its territory.

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CLOSED SATURDAYS

INDIA DENIES SLIGHT TO SHAZAR

NEW DELHI India. — The Indian Government denied charges that "discourtesy" was shown President Zalman Shazar when he made stopovers here and in Calcutta on his way to Nepal and back last week.

A number of Members of Parliament, several from the ruling Congress Party, questioned Government officials over their failure to send an official to greet the President.

Mr. Dinesh Singh, Minister of State for Foreign Affairs, claimed that all courtesies normally shown heads of state with which India has diplomatic relations were offered to the Israel President.

The charges of "gross discourtesy" were made in the influential "Indian Express." The newspaper said "New Delhi's pusillanimity on matters affecting Israel is by now notorious."

The Minister said the Israel Consulate in Bombay had been fully informed of the facilities the Indian Government offered to Mr. Shazar, adding:

"It is not fair for them (Israel) to complain now."

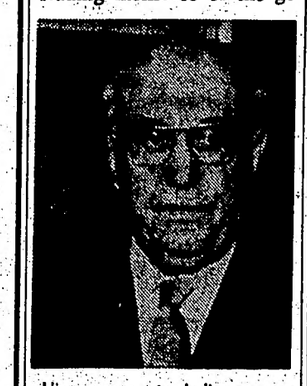
Foreign Officials said protocol officials met the Israel President at both airports. They also said Arab students who demonstrated in front of the hotel in Calcutta where Mr. Shazar stayed later were detained.

Former Deputy Finance Minister, and one of the leading members of the governing Congress Party, Mrs. Tarakeshwari Sinha, said she condemned the "cavalier way" in which Mr. Singh was answering questions without seeming to realize the seriousness of the situation when the entire Israel Cabinet had passed a resolution condemning Delhi's arrangements.

Mr. Singh said the Government had no official information on the Israel Cabinet's resolution beyond news reports. He said India has no representative in Jerusalem, but the question was discussed afresh with the Israel Consul in Bombay after Mr. Shazar had passed through Delhi and Calcutta.

A former President of the Congress Party, but now an arch critic of the Indian Government, J. Kripalani, 78-year-old Independent, said India had many things to learn from Israel, including their capacity to convert the desert into a blooming garden. Mr. Kripalani, who is the husband of governing Congress Party Chief Minister of India's largest state, Uttar Pradesh, Mrs. Sucheta Kripalana, said someone from the Government should have gone to receive Mr. Shazar in New Delhi and Calcutta.

Baghdad Radio reported that Iraqi President Aref voiced the gratitude of Iraq "and the Arab nation as a whole" for India's "noble pro-Arab attitude." His remark was made in accepting the credentials of the India Ambassador to Baghdad).



His passage to India creates furor in New Delhi parliament: PRESIDENT ZALMAN SHAZAR

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• FRIDAY, APRIL 8th	FROM 9:00 A.M. - 5:00 P.M.
• SUNDAY, APRIL 10th	FROM 9:00 A.M. - 5:00 P.M.

GUEST SPEAKER. - Mort Margolius, a vice president of the Zionist Organization of Canada, Central Region, and president of the Herzl Zion Club, who will be guest speaker at a Brotherhood breakfast meeting at Holy Blossom Temple coming Sunday morning, April 3rd, 10:00 a.m. Theme of his discussion will be: Behind the Headlines.

TORONTO SYNAGOGUE NEWS

WILL PREACH

Saturday, April 2nd, Rabbi G. Felder of Shomrai Shaboth Congregation will deliver the traditional Sabbath sermon at its new synagogue. On Tuesday and Wednesday afternoons, April 5th and 6th, he will deliver a special Passover shiur.

JUBILEE

● On March 13th, B'nai Israel Beth David celebrated its 50th-10th jubilee with a religious ceremony in the afternoon and a Brotherhood-Sisterhood dinner in the evening. Mr. and Mrs. Sam Shulman, president of Brotherhood and Sisterhood respectively, read reports of their groups. Chairmen of the evening were Messrs. Harold Cohen and Malvern Katzman.

● On Monday evening, March 21st, BIBD held its annual interfaith dialogue on the theme: Shall Man Play God? Guest lecturer was Prof. George Connell, chairman, Department of Biochemistry, U. of T. Panelists were: Rev. Dr. C. R. Fielding, Professor of Moral Theology; Rabbi Albert Pappenheim, spiritual leader of BIBD. Rev. Noland de Corneille, director, Christian-Jewish Dialogue (Anglican) was moderator.

● The Congregation of BIBD held its nominations breakfast meeting on Sunday morning, March 27th. Reports were delivered on Brotherhood and Sisterhood activities; discussed also were the nomination of those who will lead the congregation next year.

NEW MEMBERS

New members of Holy Blossom Temple are Mesdames Arnold M. Centner and Maurice Rotstein.

SOCIAL WEEKEND

Youth of the pre-confirmation department of Holy Blossom will play host this weekend to forty youngsters from Rochester, in its annual inter-city program.

TO PRESENT MUSICAL

Beth Tzedec Men's Club Choral Group and Players will present a musical based on Sholom Aleichem's Tevye and his Daughters on Thursday, April 21st, 8:15 p.m. in the main banquet hall, at Beth Tzedec.

The play is directed by Jack Grossman; stage director is Joe Jolley.

SABBATH QUANDRY

MUST DRUGGIST EXTEND CREDIT ON SABBATH?

HAIFA, (JCNS) — A problem arising out of whether professional ethics oblige a pharmacist to give religious Jews drugs on Saturdays without being paid will have to be decided by the Ministry of Health at the request of a Haifa pharmacist who complained to the police that he had been threatened over the telephone several times for refusing on a Saturday to dispense drugs to an observant Jew who claimed that he could not handle money on the Sabbath.

Dr. Kalman Retter, owner of a Haifa pharmacy, is reported to have stated that he had refused to supply the drugs as he thought the customer was trying to make a "shabbes goy" out of him.

The reply of the Ministry of Health will constitute an important precedent. Whatever it may be, it is likely to cause dissatisfaction either among observant pharmacists or among observant customers.

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THE MIDDLE EAST

NASSERISM IS NOT ARABISM

We must reject emphatically, unequivocally and without any reservation a statement ascribed to a spokesman of the United States Department of State, according to which Washington does not see for the moment any possibility of promoting peace in the Middle East. This opinion of a high government official allegedly was made known following Congressional protests against the continuous appeasement of Nasser, despite the Egyptian dictator's repeated statements that he expects a war against Israel. The explanation of the same American official—that the United States is securing the Middle East against Communism—is less than convincing when one studies Nasser's record.

No one, but no one, has done so much to undermine Western presence and influence in the Middle East as has Nasser. It was he, the Egyptian ruler, who introduced the Russians in that area; it was he who feted and extended the red carpet for the Chinese Communists; it was he who weakened Saudi Arabia and who is determined still to settle accounts with that country so soon as the British evacuate the Red Sea area in 1968. He still is in Yemen; every day, every hour he commits aggression by keeping troops engaged in a war against a "brother Arab" ruler. Thus he continuously breaks the spirit and the letter of the charter of the United Nations — that no country has the right to undermine a regime in a foreign land by force of arms.

Nasserism is not Arabism, not even Pan-Arabism. Before anything else, of all the Arab-speaking peoples south and east of the Mediterranean, the Egyptians are the only non-Arabs by race; they are Hamites, not Semites. However, because Nasser is pampered and obviously groomed by East and West for the leadership of "all Arabs"—against the will of such nations as Morocco, Algeria, Tunisia, Lebanon, Saudi Arabia —, many Arab rulers, the semitic Arabs, are terrorized into tolerating his "leadership." Nevertheless, despite the millions poured in by the West and the flow of arms from the East, the most recent Arab foreign ministers' conference in Cairo was a flop, according to Nasser himself.

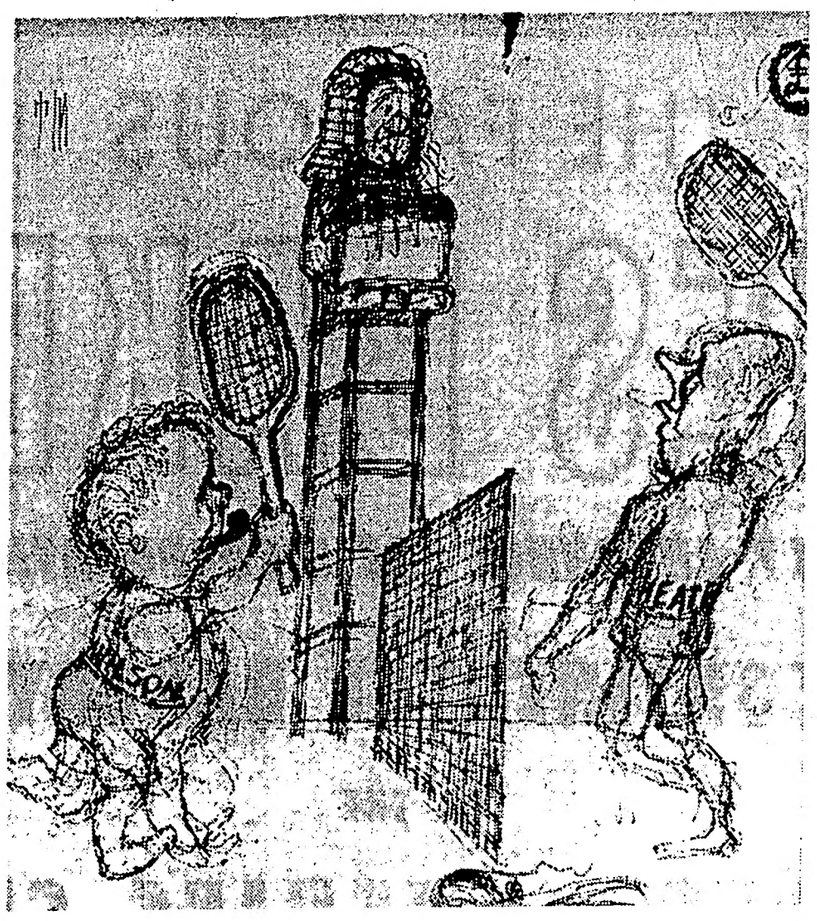
The dictator of Cairo candidly stated last week that the Arabs are not ripe for the kind of unity he proposes—that is, unity under his guidance. In fact, the Arabs, like others in Asia and Africa, have taken notice of the sudden end of two bosom pals of his, Nkrumah and Sukarno, who, with Nasser, asserted themselves as the leaders of the neutralist bloc.

Reports from the Egyptian capital indicate that Nasser's bluff and poker face merely are a camouflage of his innermost fears that, sooner than we think, he may join Sukarno and Nkrumah into oblivion. Hence his emissaries to Washington, Paris and Moscow are full of honeyed assurances of peace.

Because of such diplomatic non-realists as this spokesman of the State Department, however, Nasser still is able to proclaim "inevitability of war" against Israel.

The State Department is in a position to warn Nasser: either peace with all your neighbors, an end to your warmongering crusades in Yemen, Saudi Arabia and elsewhere, or the end of the road for you.

Of course, one must be reasonable and admit the possibility exists that Russia will pick up where the United States leaves off; it did so during the ill-fated Dulles decision regarding the Aswan Dam. This is a risk the United States does not want to assume. Still, because of the present development of the Moscow-Washington relations, it may be possible for the president of the United States to effect with the Soviet Union a modus vivendi in the Middle East. Then Nasser could not ignore a common démarche of the two strongest powers and survive.



L'Express, Paris

Typically British Tennis Match

letters to the editor

PASSOVER FOR THE NOT-SO-RICH

Dear Editor:

I am a devout, Jewish housewife who has been brought up to observe kashrut and follow all dietary laws to the letter. Of course, I am very concerned that the Passover foods we consume should be kosher and in accordance to **our** tradition.

I do not sign my own name on this letter for obvious reasons. (I am enclosing it just for your records.)

I am not only religious and devout but belong to the lower middle-class income group. We are a family of six: my husband, I and four children. My husband's salary after deductions is $95.00 a week net. We have no relatives here and we do not feel that we should impose upon charity institutions. Yet every Pesach, which should be a season of joy for me, is the saddest period of the year. Prices are so exorbitant, so high, I cannot afford to feed my family properly.

Last Sunday I shopped at a store selling Passover foods and left there $65.00. With an income of $95.00 a week, how can I buy meat, fish and other products?

Several years ago I took out my child from a day school because I could not afford the tuition. When I told the registrar that I could not pay the amount required, he callously said I should appear before a committee. I refused. I feel it is my right as a member of the Jewish community to send my child to a day school without going through third degree. Also I feel that if there is a Jewish community organization, it should not only watch over the kashrut of the products but see to it that the masses of the people are not exploited by the merchants. Sometimes I feel like giving up; maybe being a traditional Jew is good for the rich but not for my pocket.

Toronto. Mrs. Ada London

PETITION RABBIS

WOMEN AND HALAKHA

LONDON (JCNS) — The final draft of a petition on the status of women in Jewish law is to be presented by the International Council of Jewish Women to its triennial convention in London in May.

The petition calls on the rabbinical authorities of the world to reinterpret, within the framework of halacha, some of the marriage and inheritance laws of Judaism as they affect women.

In an interview Mrs. Alfred Rubens, president of the council, recalled that the Federation of Women Zionists passed a resolution at its conference in Harrogate earlier this month pledging support for the petition.

"Other Jewish women's organisations are considering associating themselves with it," she added.

"I want to emphasize again that we wish to effect this through the co-operation of the rabbis. We are not a militant, suffragette movement."

Mrs. Rubens, who has just returned from a presidential visit to I.C.J.W. branches in South Africa, said that she had stressed this point when addressing meetings during her tour, and that the South African Jewish women had expressed their support for the petition.

'I am asking all our affiliates tohold special meetings before the convention, so that they will come to it fully conversant with the position and understanding what it is that we are asking."

Two hundred delegates and observers—about half of them from I.C.J.W. affiliates abroad—are expected to attend the convention, the first to be held in this country since 1954.

About 20 countries will be represented and New Zealand and Sweden will be participating for the first time.

KEEP SMILING

LAST STRAW

The fur coat salesman was having a hard time. Whenever he thought the mink coat was sold, the customer threw in another monkey wrench.

Finally he thought he was going to close the deal.

"There's only one thing, Mr. Stein, what if I buy it and I'm caught in the rain? Will it be ruined?"

"Look, lady," he said with disgust, "did you ever see a mink carrying an umbrella?"

WITH A DIFFERENCE

Mrs. Green stopped her car at a gas station. She jumped out looking uncomfortable. She glanced about, hoping to find a ladies' room, but didn't see one.

She approached the attendant and said, "I beg your pardon, but do you have a ladies' waiting room?"

"No, ma'am," replied the wise guy, "but we have a room for ladies who can't wait."

WHAT'S IN A NAME?

Two neighbors ran into each other in Paris.

Said the first, "How are things?

Answered her friend distressed, "Oi, I've been here three days already and I haven't been to the Louvre yet!"

"You know what?" said the other. "Me too ... it must be the water!"

ENVY

Two rabbis held a philosophical discussion while drinking a glass of hot tea with lemon spiced with cloves.

Said Reb Yankel, "By the way, Reb Zaharia, I forgot to mention one thing. What do you think of one of our boys marrying that Elizabeth Taylor?"

"Ach, it wouldn't last a year!"

"A zah yur oif mir (I should have such a year)!" murmured Reb Yankel.

SERMON FOR THE WEEK

THE PROPHETS

"No two prophets prophesy in the same style", declares the Midrash, but the word **signon** (rendered "style") does not refer to the literary form of their inspired prophecies but to the specific and particular message which characterises them. All of them bespeak social justice and a moral life in accordance with the Divine will, but in addition each of them has his particular emphasis and special message.

Where Isaiah evolves the doctrine of the Faithful Remnant upon whom the continuity of Judaism depends, and Hosea the tremendous message that the love of God prevails over strict justice, Amos propounds the exalted message of the true meaning of the doctrine of the Chosen People, chosen for added responsibilities and not for special privileges.

The specific message of Malachi, the last of the prophets, the last chapter of whose prophecy has been selected as the Haftarah-reading for Shabbat Hagadol, the Sabbath preceding Passover, is no less unique. The spiritual evil of his time, against which he inveighs vigorously, is not the evil of idolatry. It is a vast spiritual weariness and apathy, the meaningless and perfunctory outward mechanical performance of the mitzvot, without the spiritual awareness which should infuse those who perform them.

The people duly brought their sacrifices, but instead of the approach that only the best is acceptable in the service of God, they carefully selected the worst, the broken and the lame.

"Ye said also: Behold,it is a weariness and ye have snuffed at it", he declares.

It was accompanied by a querying of the very worthwhileness of Judaism.

"Ye have said: it is vain to serve God, and what profit is it that we have kept His ordinances", and they envied the wicked who prospered.

It is on that depressing note that the age of prophecy comes to its appointed end. It looked as though the spiritual forces which had been engendered by it had become exhausted, that there was no source whence the batteries of the spirit could be renewed. The future seemed dark with despair.

Yet the period which follows Malachi and the close of the Bible is one of the most spiritually fruitful in the history of Judaism. It is the period of the men of the Great Assembly, when the firm foundations were laid of the Oral Law; the period when for the first time theTorah became a reality and a way of life for the Jewish people. It was then that the despairing plea of Malachi, "Remember ye the law of Moses, which I commanded him for all Israel, statutes and judgments" — the whole Torah for the whole people was hearkened to.

How did this miracle come about? Malachi gives the answer, "Then" — just at that time of spiritual decline "they that feared the Lord spake to one another, and the Lord hearkened and heard it". It was the faith of the handful who resolutely withstood the current of the times which was to provide the renewal of Judaism.

There is probably no period of Jewish history which more faithfully reflects the spiritual background of Malachi than does the present.

The enemy is not a wilful casting off of the yoke, but just that spiritual weariness, that questioning of the worthwhileness of Judaism, of which he speaks. The statement, "Once we were worried by the Karaites; now our trouble is the Don't-Careites", may be a feeble pun, but it still enshrines that sombre truth.

It is from the undeviating faith of the faithful few that salvation and renewal will come.

Report From England

THE MARCH 31st ELECTION

WILSON, HEATH AND BRITISH JEWRY

by our Correspondent

LONDON, (JCNS) — Questions of special interest to Jews have been submitted by the JCNS to the leaders of the principal political parties. Below are extracts from the replies to most of these by the leaders of the major parties, the Rt. Hon. Harold Wilson, P. C., the Prime Minister, and the Rt. Hon. Edward Heath, P. C., Leader of the Conservative Party:

Despite the introduction of the Race Relations Act, fascist activity aimed at the Jewish and coloured minorities is continuing. Is your Party satisfied that the existing law is adequate? Does it consider that stiffer penalties are required to combat race hatred and group libel? What are your ideas for positively promoting racial and religious tolerance?

● Labour: The Race Relations Act is still pretty new and it would be a good idea to get some experience of how it is working. The very fact that we thought it necessary and worth while to introduce this Act can be taken as a measure of our concern for this problem.

Racial and religious intolerance cannot be eradicated by legislation, only by a process of education and example.

● Conservative: Conservatives absolutely condemn any racial discrimination by any public body or private individual. The Party never has hesitated to deal with this question by legislation where this would be effective. Legislation introduced by the Conservatives in 1963 substantially increased the penalties for any behaviour of an insulting nature in a public place.

I think we should allow a reasonable time to see how this new Act works in practice before contemplating further legislation.

At present the very concept of race has no place in our legislation; all British citizens are absolutely equal under law and are protected equally by it.

What is your Party's policy for the Middle East?

● Labour: As the Labour Party said in its foreign policy statement of 1958, the Middle East must not be dominated by the great powers. We seek no special position in the area.

On a basic of partnership, we are anxious to maintain good relations with all the countries of the area and to promote the expansion of trade between us. Where relations have been broken or are less than good, we want to restore or improve them. We believe that we have a significant and constructive role to play in cooperating with the countries of the area towards their economic advancement.

We wish to disengage from our remaining Colonial responsibility in the Arab world, namely South Arabia, and leave behind a stable and independent government.

● Conservative: The chief aim of Conservative policy is the maintenance of peace and security to enable Middle East countries to work out their own destinies free from outside intervention. We see great dangers in the arms race which threatens to upset the balance of forces between the Arab States and Israel.

We regard the United Nations primarily responsible for the maintaining of peace in the Middle East and, in the event of a threat to peace; a Conservative government would consult immediately with the United Nations and take whatever action we felt might be required.

Despite repeated protests, anti-Israel boycott activities in this country by Arab groups has continued. Would your Party resist these activities and make it clear to the Arab countries that it will not tolerate these pressures on British business concerns and interference in British internal affairs?

● Labour: The Labour Party always has made it clear that it is strongly opposed to any interference by the anti-Israel boycott in the freedom of British firms to trade or in British internal affairs. We resist such interference.

● Conservative: When in office we made it quite clear that Arab pressures on British business concerns and interference in British internal affairs would not be tolerated, and this remains Conservative policy.

The announcement in the Defence White Paper that no defence arrangements would be concluded with South Arabia after independence in 1968, will put the island of Perim, guarding the entrance from the Red Sea to the Indian Ocean, at the mercy of hostile Arab forces. This could result in a Suez Canal-type situation, with Israeli shipping being denied access to vital trade routes. In view of this possible threat to peace, would your Party attempt, before 1968, to ensure that this important seaway is kept open for all shipping after South Arabia becomes independent?

● Labour: The straits at the entrance to the Red Sea from the Indian Ocean, like those at the entrance to the Gulf of Elath, constitute an international waterway, which should remain open to the ships of all nations. If it appeared that any attempt to interfere with the passage of ships through this waterway were likely to be made, we should promote and support international action through the United Nations.

● Conservative: The responsibility for giving up the British commitment for the defence of South Arabian Federation after independence in 1968 and withdrawing from our base at Aden rests fairly and squarely on Labour policy.

We made it clear in the defence debate on March 7th that we condemn the Labour decision as a breach of the commitment given by Britain in the 1964 London Agreement with the South Arabian Federation to continue British help in their defence after independence. A Conservative government would regard that commitment as binding.

Recent British sales of weapons and aircraft to Arab countries have contributed towards creating an arms imbalance in the Middle East. Does your Party feel that Britain's present arms sales policy is likely to heighten tension and increase the likelihood of hostilities in the Middle East?

● Labour: I most emphatically disagree with the statement that recent British sales of defensive weapons to Arab countries have contributed towards creatings an arms imbalance in the area.

For example, the Lightning fighters and associated radar which we are contracting to sell to Saudi Arabia purely are defensive in character. We believe that the preservation of a balance of defensive strengths between the two sides in the Arab-Israel dispute helps in the maintenance of peace. We are opposed to an arms race in the area, but we cannot ourselves stop other countries supplying arms.

● Conservative: We still take the view expressed in the Tripartite Declaration of 1950, that a certain level of armed forces is necessary for each of the Arab States and for Israel to maintain their legitimate self-defence. This is not the same thing as a balance of forces between the combined Arab States and Israel which assumes that the Arab States will all act together.

Would your Party, if returned to power, (a) take any, and if so what, active steps to promote peace between the Arab States and Israel, (b) seek, with the co-operation of Russia and other major Powers, to create a nuclear-free zone in the Middle East?

● Labour: (a) The United Nations set up the Palestine Conciliation Commission to promote peace between the Arab States and Israel. We consider that we can best pursue that aim by giving support to this and all other efforts by the U.N. to preserve the peace rather than by unilateral efforts.

(b) Labour gives the highest priority to the stopping of the spread of nuclear weapons. We have very much in mind the dangers that would ensue from the insertion of nuclear weapons in the present Middle East situation. We believe that the most important thing is to try to achieve a worldwide, non-proliferation agreement, including the Middle East.

● Conservative: (a) Peace between the Arab States and Israel must primarily depend on their own efforts to reach a settlement, but a Conservative government will support such efforts by every means in its power.

(b) A Conservative government will support as a matter of urgency any practicable means of preventing the spread of nuclear weapons, not only in the Middle East but throughout the whole world.

ISRAEL PREPARES FOR THE 18TH ANNIVERSARY

By our Correspondent

JERUSALEM — "The State of Israel reaches call-up age," will be the central theme of this year's Independence Day festivities. The traditional beacon-lighting on Mount Herzl, when the celebrations are formally declared open by the Knesset Speaker, will be performed this year by twelve youths born in the same year as the State and therefore 18 years old. The number of beacons is always twelve, to symbolise the twelve tribes of Israel.

The torchlight tattoo in Jerusalem to follow the formal opening will include a representation of the battles for the capital in 1948-49. A total of 3,500 soldiers and others will take part.

About 18,000 tourists, 4,000 war invalids and dependants of the fallen and 4,300 other invited guests will be able to acquire tickets for grandstands at the Independence Day parade, which is being held in Haifa this year.

For the second year, the world Jewish youth Bible knowledge competition will be held in Jerusalem on Independence Day. Fourteen countries will be sending their young champions. In the evening, the popular song festival will be held there, when ten newsongs, selected from some 400 submitted, will be presented for judging by popular vote.

SPECIAL PASSOVER RECIPE

PASSOVER APPLE FRITTERS

1 cup matzo meal
3 eggs, beaten
2 tablespoons melted cooking fat
½ teaspoon salt
½ cup water
3 tart apples, thinly sliced

Mix ingredients in order given. Drop by tablespoonfuls into deep, hot fat (375 degrees) and fry until golden brown, or fry in a skillet as for pancakes. Drain on absorbent paper. Sprinkle with sugar and cinnamon. Serves 6.

FORTHCOMING MARRIAGE

GARNICK - BERNSTEIN. Mr. and Mrs. Nathan Garnick are pleased to announce the forthcoming marriage of their daughter **PAULA** to **MARK J. BERNSTEIN,** son of Mr. and Mrs. Abraham Bernstein of Far Rockaway, N.Y. The wedding will take place at the Shaarei Shomayim Synagogue, Tues., June 14, 1966.

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PASSOVER MESSAGE
HAG KASHER VESAMEACH!
FROM
HARRY & PHILIP GREENSPAN

Pesach is the symbol of the Jew's role in history. It was the first step forward in man's struggle for freedom.

On Erev Pesach, when we sit down to the Seder, we remember with pride that we belong to a people who, more than 4,000 years ago, have fought, suffered and conquered in the greatest of all causes — that of freedom.

Today, wherever men fight for liberty, they but continue the struggle of the Israelites of Old. The world has changed, but in one respect the ideals for which the slaves of Egypt fought are still very much of burning actuality. Man is still engaged in the battle for liberty. In the south of the United States, on the hills of Africa, on the plains of Asia — wherever man, created in the image of God, demands what is rightfully his — he but continues the struggle of the ancient Israelites for man's freedom to live according to his conscience regardless of color, creed or religion.

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HUMAN RELATIONS

On the Rebound

DR. ROSE N. FRANZBLAU

QUESTION: I am 19 and a college sophomore. Three months ago I broke up with my boy friend of three years. Since then, I have been seeing two wonderful boys.

This is where my problem lies. I see one on Friday nights, the other on Saturday nights. At first it was fun, but lately it has become very confusing.

One boy is speaking of getting engaged, and when I am with him my feelings are strong towards him. Then when I go out with the other boy I feel I like him as much as the first boy. They are getting annoyed because of my indecisiveness.

I am afraid I will lose one of them and then find out, too late, that he was the one I really loved.

Is there some way of testing myself?

ANSWER: The surest way to fail a test is to put oneself to it before one is prepared to take it.

After the break-up of a romance, particularly if the person feels guilty or rejected, there is often a need for her to attach herself very quickly to someone else. All too often, the person chosen under such psychological conditions is as unsuitable as the person who was given up.

* * *

It is not unusual for young people who have gone steady during their growing years to break up when they near their maturity. But even when the break-up is a comparatively friendlly one, there is always some anxiety about the future.

The greatest concern is whether the girl will ever find another boy and whether, when she does, he will be the right one. Such a fear could propel her to make a premature choice. It is as if acting out the fear will make it disappear and no longer agitate her.

No young man will become serious and want to set a date unless the girl has given him encouragement in words or behavior. This may not necessarily have been aimed to mislead the boy, but rather may stem from a great need to be reassured about her desirability.

Your way is evidently to have two boys on the string and play one against the other. The indecision, in this case, is due to a plethora of riches. Wanting to be overly sure that you make the right choice, you immobilize yourself against making any choice.

* * *

Of course, such an approach is very likely to hurt any boy with whom you in such circumstances become involved. In the long run, it also hurts you emotionally. You know deep down that you are misusing both the boys in the name of what you call love. It merely creates tension and adds to your agitation. This is a way to escape from, rather than to move toward, a healthy, serious involvement.

A young man who really loves you will readily understand your wish to wait until you are sure of your feelings. This is not a rejection of him but is basically, from a long-range point of view a protection of him. If either of these boys threatens to stop seeing you unless you become serious, then you will know for sure that he doesn't care enough for you to wait. To let yourself be pressured by the demands of any young man would be a mistake.

Let your inner feelings guide you and do not be afraid to wait. You will find someone worthy of you and will be very sure of your feelings when time comes.

TORONTO WOMEN'S NEWS

MEETING

Weston Sanitarium Service Club held a regular meeting March 15th at the home of Mrs. B. Zablow. Mrs. Hyman Halbert, president, presided.

Mrs. Sidney Freeman reported on the first monthly visit to the newly formed visiting group to the chronically ill at the Toronto Hospital in Weston.

A new slate of officers will be presented at the April meeting.

HELD MEET

Sinai Service Group held a meeting recently at the home of Mrs. Irv. Hutter; Mrs. Anne Strauss was co-hostess. Mrs. Albert Jessel presided.

Mrs. Beck Fields delivered a report regarding a theater night this month.

A following meeting was held on Monday, March 28th, at the home of Mrs. Benjamin Walker.

SERIES

On Tuesday morning, March 22nd, B'nai Israel Beth David Sisterhood held its regular Books and Bagels series. Rabbi Norman Kleinman, director of education and youth activities of Adath Israel Synagogue, reviewed Wouk's, This Is My God.

GENERAL MEET

National Council of Jewish Women of Canada, Toronto section, held a general meeting Thursday afternoon, March 31st.

Herman Geiger-Torel of the Canadian Opera Company spoke on: Opera in Canada Today. Members of the Royal Conservatory Opera School entertained.

Head table guests were: Mrs. Irving Appleby, president, Toronto section; Herman Geiger-Torel, guest speaker; Mrs. Robert Lederer, president, Canadian Opera Company Women's Committee. Also of the Canadian Opera Company: Marilyn Brewer; Ernest Atkinson; Alfred Strombergs; Mrs. Morris Vigoda; Mrs. Eli Ravinsky; Mrs. A. Levin; Mrs. H. Lorie; Mrs. L. Wexler.

DISCUSS EXHIBIT

A meeting was held recently by those interested in a forthcoming Jewish art exhibition sponsored by Sisterhood and Men's Club of Beth Tzedec.

Mrs. Fred Weinberg is chairman; Ralph Milrod, vice chairman. Committee members are: Mr. and Mrs. Murray Levin; Mr. and Mrs. Jack Orenstein; Mrs. Ralph Milrod; Mrs. I. Shopsowitz; Mr. Milton Graff; Mr. Earl Eisenstat; Mrs. David List; Mrs. Jule Surdin; Mrs. H. White; Mrs. Benjamin Levinter.

TO MEET

Sisterhood of Beth El will meet Tuesday, April 12th, 8:30 p.m. A round table discussion will be held, comprised of 4 Sisterhood members: Mrs. Ronald Nefsky; Mrs. Al Pearlstein; Mrs. Leon Plevis; Mrs. Morris Rosenberg. Topic: The changing Role of Women — Are Housewives Obsolete? Mrs. H. Fliess will report Jewish news.

Donor luncheon will be held on Thursday, April 28th, according to Mrs. M. Pessing, Donor chairman. Walter Lyons, administrative assistance of Jewish Home for the Aged and Bayerest Hospital, will be guest speaker.

A lecture for Jewish Adult Education will commence on Thursday, April 7th. Rabbi David Powell of Holy Blossom, will speak.

Rabbi Leon Kahane will conduct the seder on Tuesday, April 5th.

Ottawa women

ANNUAL MEET

Ottawa's Jewish Home for the Aged held its annual meeting recently. Presently there are 15 residents.

Percy Bernstein, executive director, leaves office at the end of May. Jacie Horowitz was reelected president; Samuel Berger, reelected first vice president. Other members of the executive are: Mrs. Abraham Lithwick, honorary president; Gilbert Greenberg, 2nd vice president; Joseph Ages, treasurer; Mrs. M. S. Green, recording secretary; Mrs. Benjamin Green, corresponding secretary.

Directors include Mesdames Isaac Beiles, Jacob Dover, Samuel Lepofsky, Zachary Rill. Also, Dr. M.R. Berke, Dr. Joseph Greenblatt, Dr. Samuel Mirsky, Alec Betcherman, Samuel Caplan, Joseph Feller, Jarvis Freedman, M. S. Green, Hy Harris, Benjamin Levin, Sidney Lithwick, David Loeb, Abraham Palmer, Henry Pass, Paul Weiner, Norman Zagerman.

PROGRAM INAUGURATED

Under the convenorship of Mrs. Isaac Levine, the ORT Minyanaire Program was inaugurated recently in Ottawa by Mrs. J. B. Goldhar of Women's ORT in Toronto. Recently a dinner under the chairmanship of Mrs. Anne Teller was held. Guest speaker was Mrs. Ludwig Kaplan of Women's American ORT.

PROJECT

Mrs. M. Kizell of Ottawa's Mizrachi-Hapoel Hamizrachi is convenor of this year's Mother in Israel project.

SHOW

Hillel Academy presented recently a fashion show for men and women at the Community Center.

HAPPY HUNTING

By Ruthie

Doesn't your stomach crawl every time between Purim and Passover? I feel *ikhy* whenever I think of changing the dishes, going through every corner of the house. You know, the works.

Oh, don't get me wrong. Because who doesn't love *Pesakh?* Naturally you feel sad because the Jews were always on the run; we've always had to pray to the Almighty for deliverance from bondage. Now that we have, thank God, the State of Israel, we're still praying for some of our brethren.

But we're happy that some miracles — through what agony—have occurred in our time.

In general, with balmy weather approaching, there's nothing like a beautiful *seder* to round out the Festival of Passover.

* * *

But, from the sublime to the ridiculous, I ask you, is it fair for the busy housewife to have to go through a complete overhauling in the kitchen? You know, changing to the *Pesakhdicka* dishes, *kashering* (making suitable) glasses and crystal, going through the kids' pockets for *khometz* (bread), searching your husband's pockets for chewing gum?

The housewife goes through these chores with such vigor and determination, you'd think the rest of the year her home is a mess.

Why can't builders come up with two kitchens (for the price of one)? One could be for Passover, shut off the rest of the year. For one thing, there'd be no boxes to *shlepp* (drag) up from storage and then you have to wonder where to put them. And if you had an extra fridge—oh, boy!

* * *

I'm faced with an alternative: conduct a *seder* at home with at least a dozen guests or take a holiday at some hotel.

Frankly I prefer staying home despite the work involved. There's nothing like seeing your own husband wearing a nice, white *kittle* (robe), reclining on a pillow in his own armchair and making the most of his role. You can think whatever you want of him the whole year but on the *seder* nights he really is a king. And the nicest thing is—you're a *malka* (queen) not only a bottle washer.

* * *

But getting back to the time of preparation. Few men really understand what it involves.

Years ago I did all the shopping myself. The only thing my husband contributed was money. And when he got the bills, don't ask!

"So, okay," I told him, "come with me." Once he did. And you should have taken a look at him when he found out yet that it wasn't a one-day spree!

"You expect me to lose my job?"

"Well, smarty, you want to see how it's done, how much everything costs."

"One morning about a week before Passover we spent on just staples. A couple of days later, it was fruits and vegetables; the day before the Big Day, perishables like dairy—eight days' worth because I don't like to shop on *Hol Hamoed* (in between). That's not all. How about the butcher and fish?

I get dizzy just thinking about it. You have to be a genius trying to form a menu for eight days. That's the time everybody is hungry all day long. You'd think they never saw food before. Matza with jelly, matza with *schmaltz* (chicken fat), matza with marmalade, matza brei (fried matza), *khremzlakh* (matza pancakes), sponge cake. That's besides the regular bill of fare.

* * *

I got smart, though, the last few years. For one thing, I don't *kasher* glasses. My husband complains I spend too much. *Nu,* he wants a *bahlabatisha* (fine) *Pesakh,* let him pay. So now I buy new glassware. Then, after the holiday I use them for general consumption. I make sure they're broken by the next *Pesakh* when I get new ones again.

Seriously, everything in the kitchen is taken apart. By this time, two or three days before, nobody can walk into the place. Everything is *yomtovdick* (holidayish) except for a little corner. God forbid if someone sidesteps an inch!

That's bad? I know one husband who doesn't trust his wife. He even checks the washing machine hunting for *khometz.* Once in his enthusiasm he broke the main gas pipeline. At two in the morning Emergency had to break through the street. No stove on the block worked.

On second thought, maybe I'm better off with my guy. All he does is shell out and complain.

Happy hunting, girls.

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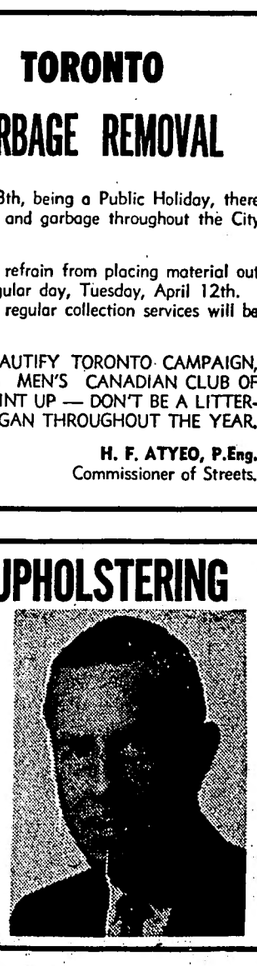

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Toronto Profiles
THE LENNICKS

By BARBARA I. PEARL

An amazing thing happened on the way backstage to visit the cast of Come Blow Your Horn: minor confusion reigned, everybody flitted about, right in the middle was Ben Lennick who didn't completely cast off his role of Papa Baker while Sylvia Lennick was busy throwing off her matronly duds and getting into a pair of slacks which made her look like her own daughter. Just a nice, homey scene.

Harvey Fisher, the older brother in the comedy, who, according to Papa, sets a poor example for his younger brother, really is a fine young man of 25. We caught him lolling at the foot of the stairs kibbitzing with anyone who'd listen. His home is in New York City. The youngest of four sons, he had an orthodox upbringing, having studied for awhile at Yeshiva Isaac Elchanan. Now the versatile young bachelor lives and breathes theater.

Nearby stood Laurence Cherniak, 21, waiting to get a word in edgewise. He is familiar to Torontonians, having appeared in various local productions. A product of Forest Hill Village, he is a graduate of the Associated Hebrew Day School.

It didn't require much effort to be dazzled by Iona Findlay who portrays movie-struck Peggy Evans. Also 21, the blond beauty is one of the most refreshing sights this side of Vancouver where her sister lives. Iona, who displays her Irish wit, appeared in Festival on CBC.

Marita Ensio, who looks like a dark, Spanish beauty, actually is Finnish. For one in her early 20's, she has traveled around a bit. Born in Finland, her family migrated to Boston, on to Montreal and now they reside in Toronto. Along with acting, her busy schedule includes several hours a day at the University of Toronto from which she'll graduate this term as a major in English and philosophy. Then she will marry a young man who is a Ph.D., and go to Hong Kong. Acting, however, will have a prominent place in her life; it is in her bones, her mother was an actress.

Quietly standing in the group was Jeannie Coulthard who plays Aunt Gussie. Character acting must be her forte for the lovely brown-haired, brown-eyed girl doesn't look more than nineteen.

* * *

By the time we finished chatting with the "Baker Family", Sylvia and Ben Lennick were ready to say, hello—which extended to well beyond midnight.

The secret of their success must be their warmth and constant interest in everything around them—not to mention hard work and will power.

They're a delightfully young couple. It is difficult to realize they are parents of three: Julie, 10; Michael, 13; David, 20. And when talking about their children, they disclose the same pride as every parent. Julie still is at the age where dolls are all-important. David, Sylvia proudly states, is studying television production and radio arts at Ryerson; how Ben's eyes light up when he speaks of Michael's acting last summer at Jackson's Point.

"I told him acting isn't a lark; it's hard work." And, like his father, Michael did everyone proud.

The Lennicks haven't had a breather in a long time. Come Blow Your Horn closes here on April 10th, Ben's birthday. Then they go to Edmonton where they will perform in the same comedy. But on Tuesday, May 10th, they return home to renew the Neil Simon play again.

They love the Hydro Theater. "See how nice it is," Sylvia beams. "It's not small, nor is it too big. The 276 seats would accommodate perfectly a theater party sponsored by an organization. And reasonable too—you'd be surprised! What's more," and here the hostess pops out, "adjacent is a huge room just right for coffee and."

"We even have a parking lot," throws in Ben.

They have in mind a long string of plays they would love to present—perhaps a rerun of their very successful, Typists, and, The Tiger, probably, Barefoot in the Park, musicals.

"Acting," Ben says, "is not easy. It's creative, it's a challenge. And we love it."

The Lennicks have a special dream: to produce a haven in Canada for Canadian actors—so that they needn't take their talents elsewhere.

They'll do it too!

ONE BIG HAPPY FAMILY. - The cast in Come Blow Your Horn, now at Toronto's Hydro Theater: (L. - R. standing) Laurence Cherniak (Buddy); Jeannie Coulthard (a visitor); Harvey Fisher (Alan); Ben Lennick (Mr. Baker); (seated, l.-r.) - Iona Findlay (Peggy Evans); Marita Ensio (Connie Dayton); Sylvia Lennick (Mrs. Baker).

SEDER NIGHT. - One of the most moving events depicted in Cecil B. DeMille production of The Ten Commandments, opening tonight, Friday, April 1st, at Toronto's Imperial, Yorkdale, Golden Mile and Runnymede Theaters. The scene depicts the Passover meal. As indicated above, Moses is portrayed by Charlton Heston; followers partake of their last meal in bondage before the Exodus.

MANGER IN NEW YORK

Itzik Manger, Yiddish poet, is in New York to arrange for the production of his play, The Megilla, on Broadway. He also is winding up his affairs prior to settling in Israel.

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THEATRE • MUSIC • FILM
BY D. COHN

● Vladimir Horowitz, noted pianist, is undecided whether or not to continue playing for the public. He likes to spend a quiet evening at home. He is interested in world affairs, national politics, trends in music, gossip in the art market. Then again, he thinks.

"Some mornings I wake up feeling empty and I think that it makes no sense to give a recital. To prove that I can still play? Didn't I do that last May?

"Then I don't need the excitement, the tension again. I've had a long lifetime of it. What's to be gained? Money? I can play in some small town in the middle of America, make a few thousand dollars and not have to face the feverish atmosphere of a New York recital."

The argument runs strongly against playing. As he sits in his living room under Picasso vs neoclassic harlequin in red, he leans forward intently.

"Look," he says, "some days I go to that piano and it is nothing. I tell you I hear nothing."

All of a sudden he smiles: "A few hours later, I play and it goes well, very well."

Though Horowitz has his doubts about his obligation to music and the public, he knows he can play. He insists his fingers are in good shape. "Before my return last May I practiced only four months. Since that recital I have practiced every day. Not really practice, but work on music. At least an hour-and-a-half a day."

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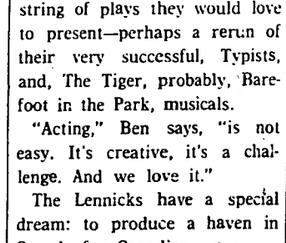

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PLAYS IN FAVORITE BY IBSEN. - Joel Kenyon, who portrays Eilert Lovborg in Ibsen's Hedda Gabler at Toronto's Crest Theater, April 13th through 30th.

toronto after dark

LONDON HIT HERE

The smash hit, London production of Ivanov, by Anton Chekhov, has begun its limited pre-Broadway Toronto engagement at O'Keefe Center. Under the aegis of Alexander H. Cohen, the play, headed by John Gielgud and Vivien Leigh, is here until April 9th.

When Ivanov was produced first in Moscow in 1887, Chekhov still was under the influence of the school of dramatic writing that made use of the "big scene" and "dramatic curtains", which are used here yet with great effect.

Ivanov swings from melodrama and tragedy to moments of scintilating high comedy.

LAST OF SEASON'S SERIES

The last production of the Crest's subscription series this season is Ibsen's Hedda Gabler. Set in 1905, the play is a drama of a newly emancipated woman's struggle to find her place in society. It will run from April 13th through April 30th. Marilyn Lightstone stars as Hedda. Other prominent cast members are Norman Welsh, Douglas Marland, Vanya Franck, Joel Kenyon and Joyce Campion.

REPERTORY SUCCESSFUL

Canadian Players' repertory of The Importance of Being Earnest, The Departures, and, the Glass Menagerie is attracting capacity audiences at Central Library Theater.

EXCITING NEWCOMER TO SHOWBIZ. - The effervescent, 275-pounder, Dick Glass, the nightclub circuit's newest sensation to showbusiness, who appears with his guitar and folk singing originals at Toronto's Castle George from Monday, April 4th, through Saturday, April 16th.

WILL RETURN

Though the popular comedy, Come Blow Your Horn, now at the Hydro, will terminate its present run after next weekend, Sylvia and Ben Lennick hope to present it again during the month of May because of heavy demand.

FIRST APPEARANCE

Maureen Forrester, famous Canadian contralto, will make her first appearance with the New York City Opera Company when it opens a seven-week season at the New York State Theater at Lincoln Center in September, with Handel's Julius Caesar.

PETER WEISS HAS A NEW HIT

One of the first plays of next season to be produced on Broadway by David Merrick and his company will be The Investigation, by Peter Weiss whose Marat de Sade is doing well.

Ula Grosbard, who will stage the play, is cast hunting, looking over scores of performers needed to fill twenty roles.

The Investigation deals with the Frankfurt trials of Germans involved in running the concentration camps. Grosbard doesn't want any name actors. He is looking for faces unfamiliar to Broadway.

"I don't want," he says, "any actor to be anything other than the character he is playing. I don't want any identification to interfere with the reality of what is being offered."

"RUSSIAN ADVENTURE"

With Bing Crosby as host, Russian Adventure had its Toronto premiere at the Glendale Theater yesterday, Thursday, March 31st. The multimillion dollar spectacle is shown in cooperation with the United States Department of State under the cultural exchange program.

Embracing the wide spectrum of Russian entertainment and cinematic adventure, highlights include the world famous Moscow Circus featuring Popov the Clown, the renowned Bolshoi Ballet, the electrifying Moiseyev Dancers, a cross country troika race, a wild boar hunt, an underwater ride on a scooter, a reindeer race and other participation sequences.

The film was shot over an eight-year period by Russia's top filmmakers whose three-camera production teams swept from the peaks of the mountains to the depths of the seas capturing the excitment, beauty, mystery and wonders of Russians adventure.

Homer McCoy, award winning writer whose credits include many films for Walt Disney, has written the screenplay especially for Crosby. It culminates more than five years of negotiations with Sovexportfilm, the agency handling the import and export of film for the Soviet Union. As a follow up, negotiations are underway to show one or more of the earlier cinerama films in the Soviet Union.

The attraction will be shown on the Glendale's mammoth wrap-around cinerama screen with its six channel stereophonic sound.

Scene from the new film Russian Adventure, with Bing Crosby, now at Toronto's New Glendale Cinerama Theatre.

THEATRE IN TORONTO

THAT DOWNTOWN GIRL

By MARK FREIMAN

Petula Clark, for North American audiences, is a new star with recognition dating from her release last year of the millionth-selling record Downtown. Yet in Europe she has been an established personality since the war years as a child in England. This past weekend Torontonians had their first chance to see this pretty singer at O'Keefe Center. For popular music buffs it was an occasion not to be missed.

At present Miss Clark must be rated, along with Julie Andrews and Barbra Streisand, as the most popular performer in her field. Her weekend concerts showed why. There are few performers who would dare appear alone on a program anywhere outside a nightclub, let alone a cavernous hall like O'Keefe where contact between artist and audience, so vital in a one-man show, is nearly impossible. But Miss Clark did just that—and brought it off admirably.

The reason she was able to perform this difficult feat probably was due to her tremendously effective stage personality. At no time did she allow her material to dominate her. It was always Petula Clark of whom one was conscious.

Her voice, characterized by a flutter on certain high notes, is by no means exceptional; but she knows her limitations and within them is probably one of the most versatile of modern performers. Her program ranged from the teen-orientated "big beat" songs that first brought her to North American prominence to Broadway songs to extremely capable renditions of Piaf tunes sung in French. Admittedly, there were some eminently forgettable songs on her program. However, they were more than made up for by an unusual number of truly beautiful melodies, some of which she wrote herself, mainly from the French part of her repertoire. Especially effective was La Nuit N'en Finit Pas, The Night Doesn't End, a song about a young man's loneliness, which Miss Clark performed in a hauntingly beautiful manner.

The audience, which ranged in age from about 13 to 65, showed its appreciation by calling her back for five curtain calls at each of which she entertained with a bouncy version of the frug.

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UNVEILING

FINE; JACOB (JACK). The unveiling of the monument in memory of the late **JACOB (JACK) FINE** — beloved husband of Florence, devoted father of Harold, Leonard, Ruth Borshay, Fred, darling grandfather, dear brother of Sam and Sonie Bankle (Detroit) —, member of YMHA, will take place on Sunday, April 3rd, 12:00 Noon, at Roselawn Cemetery, YMHA Section. Relatives, members and friends are invited to attend.

NAZI BOOK PUBLISHERS IN LONDON RECOGNIZED

LONDON (JCNS) — The Britons Publishing Company, which specialises in fascist and antisemitic literature, has been admitted to full membership of the publishers' Association.

Its publications include the notorious "Protocols of the Elders of Zion," a booklet entitled "Why Are the Jews Hated?" and biographies of well-known fascists and Nazi leaders. In one such publication, Hitler is referred to as "The Leader."

A spokesman for the Publishers' Association confirmed this week that he and his colleagues were aware of the nature of the works published by Britons.

"But there are no grounds here for refusing their application for membership," he added. "Their books are not to everyone's taste, but we cannot exclude people simply because we do not like their books."

The spokesman agreed that the company's application for membership had caused the Publishers' Association "a lot of heart-searching," but pointed out that there were no legal grounds on which it could be excluded.

"If, now, we should find that they are guilty under the terms of the Race Relations Act, then we would, of course, be able to expel them."

The spokesman added that the character of the Britons Publishing Company had, in any case, undergone a change recently.

The latest catalogue sent to the Publishers' Association listed books which were anti-freemason rather than antisemitic.

The Wiener Library, however, stated that the company was still publishing antisemitic literature.

IN THRIVING MUSICAL. - Dinah Christie, star in the Cole Porter Show which apparently is becoming a permanent fixture at Toronto's Old Angelo's.

EAST GERMANS ACCUSE LUEBKE

JERUSALEM, (CJN). — Charges that West German President Heinrich Luebke had been in active charge of Nazi labour camps, and "not just merely a construction engineer," were made by visitors from East Germany at a press conference in Jerusalem.

The speakers, here as guests of the Organization of Anti-Nazi Fighters in Israel, are members of the Committee of Anti-Fascist Fighters in East Germany — Mr. Guenter Stillmann, Editor of the "Neue Berliner Illustrirte," and Mrs. Guste Zoerner, an East Berlin journalist.

They said they had brought photo-copies of documents "in part not yet published" which they intended to present to Yad Vashem.

The documents deal with conditions in the underground armis dump camps. Luebke, they said, had been in charge of the building and labour organization of the camps on behalf of a contracting company, Walter Schlemp. They included the camps Leau, Neu-Stassfurth, and Wolmirsleben, which were in the Magdeburg concentration camp area.

In addition, a letter from the Gestapo at Peenemunde, the V-2 site, referring to forced labour camps in the area, singled out Luebke for his dependibility, the speakers charged. They claimed documentary evidence to show that a Jew named Walter Alfers employed in a camp run by Luebke, on falling sick, had been returned to the Gestapo and certain death in compliance with Todt Organization rules.

Material, which the speakers said was new, showed that Luebke, "who claims he was imprisoned as an anti-Nazi," had, in 1934, been held on a charge of embezzling 5,000 Marks. He was released under a "Goering law," and, the speakers stressed, received no compensation.

The speaker said they had brought a list of 415 Jews burned in the Magdeburg crematoria.

Mr. Stillman said he had lived in Palestine during World War II, and had left for Germany to join his wife who had survived. He declared there were no war criminals in the East German Government. Most fled to the West at the end of the war, but if any were caught they were tried.

REDUCE HOUSING

JERUSALEM (JCNS) — Almost twothirds of the cuts amounting to I£100 million in Israeli Government spending are to be made in the Development Budget. Housing, road construction and the expansion of the telephone system will all be cut and lesser reductions will be made in the allocations to the Ministries of Education and Police.

Although the effect of the Government action has been to delay some price increases, they have only been slowed down, not eliminated.

EMULATE HAMILTON

HAIFA, (JCNS) After the closing of the Hamilton, Ont. plant, the Israeli production of Studebaker Larks will stop at the end of the year. The Ilin Industries Company of Haifa, which assembles the car, has been notified that the Studebaker plant in Canada is closing down.

The reason given by the company is that "efforts to compete with the three big motor companies have failed". A total of 600 Larks were assembled in Israel last year and the same number are planned for 1966.

They accounted for between 6 and 7 per cent of Ilin Industries' output, and the company will make up the loss next year by producing more of the smaller Japanese Contessa 1300.

TURKISH LABOR IN PACT WITH ISRAELI UNIONS

TEL AVIV. — The Turkish Trade Union Confederation seeks close ties with the Histadrut, the head of the Histadrut International Department, M. Ze'ev Haring, told the Histadrut Central Committee.

He was reporting on his mission to Turkey, where he attended the Sixth Congress of Turkish Labour at the end of the Histadrut fraternal delegation. Mr. Haring noted that the Turkish Confederation, which was first permitted to organize in 1952, now has 600,000 members. Its president, Mr. Sefi Demirsoy, who visited Israel in January, was particularly interested in benefiting from the Histadrut's experience in view of Turkish labour's intention of branching out into economic activity, especially in housing and cooperation.

Mr. Haring also reported that the Histadrut has agreed to Mr. Demirsoy's request for lecturers for the Turkish Workers College. Likewise, Israeli labour would be only too pleased to extend its help in building up the Turkish cooperative movement.

JACOB LESTCHINSKY

JERUSALEM, (JCNS) — Jacob Lestchinsky, well-known Jewish sociologist, died in Jerusalem on Sunday night, aged 89.

Mr. Lestchinsky, who was born in Horodicz, Russia, joined Ahad H'aam's Bnei Moshe Hebrew Movement and established a modern Hebrew school in Horodicz, together with his brother Joseph.

He helped to establish the Zionist Socialist Party and was Congress delegate to Uganda but soon relinquished politics, devoting himself to a prolific output of studies in Jewish sociology.

He settled in Israel in 1959, having previously emigrated to the United States.

CAMP MASSAD MARKS PROGRESS

Camp Massad, Hebrew speaking camp for boys and girls located in the beautiful Muskoka area, will be functioning for six weeks this season.

Organized about fifteen years ago, the camp provides children with an educational and recreational summer in a Hebrew atmosphere where Jewish traditions are observed.

Besides all regular camping activities, emphasis is placed on Sabbath services, Hebrew culture and the Hebrew language; a short period of daily instructions is given. A full appreciation of cultural heritage and dedication to Israel are evidenced.

There is a wide variety of sport: swimmings boating, fishing; arts and crafts; dramatics; choral singing and dancing; hiking and nature study.

The staff at Camp Massad is composed of highly qualified Hebrew speaking counsellors trained in handling children. Medical supervision, good nursing care and a camp mother on the premises provide aid whenever it is warranted.

Food is delicious, varied and nutritious. Kashrut is under the strict supervision of the kashrut committee of the Canadian Jewish Congress.

Joseph Klinger is director of Camp Massad; Leon Sharon, president.

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THE CANADIAN JEWISH NEWS

Passover MAGAZINE

APRIL 1st 1966 | SPECIAL PASSOVER MAGAZINE | NISSAN 11, 5726

The most famous Seder plate made by Isaac Cohen in Pesaro, Italy, in 1614.

passover 5726

EXODUS TO THE CATSKILLS

by Trude Weiss-Rosmarin

Notwithstanding rabbinic declarations that Jewish Holy-days should be observed at home, in the circle of the family and at the local synagogue, it is estimated that close on half-a-million American Jews will be celebrating Passover in Jewish hotels in the "Borsht belt" of the Catskills in the eastern seaboard resorts (Atlantic City, Asbury Park, Bradley Beach) and in Miami Beach, where many hotels were solidly booked for Passover before Purim.

Few of the hotels have strict Passover supervision, but virtually all provide Sedarim with cantors and choirs taking the lead.

Even though the better type of hotel charges about $350 a person for a room with private bath occupied by two for the Passover holiday, this tariff seems reasonable to those who calculate that the high cost of household help and Passover food would result in "making Passover at home" becoming even more expensive.

ALL CATEGORIES

Unlike shemura matza which is sold at a fixed price, Passover accommodation is available in all categories. Even in Miami Beach there are modest, strictly kosher hotels which although lacking in physical amenities, provide a double room, without bath, and three meals a day for $25 a day.

Synagogues of all trends encourage the holding of Sedarim at home and provide instructions and "model Sedarim" towards this end, and most Conservative and Liberal congregations and a far from negligible number of "modern Orthodox" synagogues arrange congregational Sedarim conducted by their rabbis and cantors.

In many communities, the pattern of Sedarim is to have one Seder at the synagogue or the Jewish community centre and one Seder at home. The congregational and communal Sedarim are a special boon to the elderly and lonely.

Nor is it only during Holy-days and festivals that the congregations try to provide cheer for the cheerless. The Friday evening Oneg Shabbat, at festively set tables laden with sweets and fruit, and with huge pots of tea and coffee, and the Sabbath morning congregational kiddush, with gefilte fish, hors d'oeuvre and wine and assorted fruit juices (for young people), usually attract a large number of those who have no Sabbath table at home.

There is no doubt that "the socialising food rituals", as the sociologists term communal Sedarim, Oneg Shabbat and kiddush gatherings, contribute to stimulating synagogue attendance and congregational participation.

the story of deliverance

THE EXODUS TO THE DESERT

The slaves have a leader — The tyrant is stubborn — The oppressed become freedmen — First revolution

CHAPTER X

1 And the Lord said unto Moses: Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, in order that I might display these my signs in the midst of them:

2 And in order that thou mayest tell in the ears of thy son, and of thy son's son, the wonders which I have wrought in Egypt, and my signs which I have shown among them; and ye shall know now that I am the Lord.

3 And Moses, and Aaron came in unto Pharaoh, and said unto him: Thus saith the Lord, the God of the Hebrews, How long yet wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 For, if thou refusest to let my people go, behold, I will bring to-morrow locusts into thy boundary.

5 And they shall cover the face of the earth, so that one shall not be able to see the earth; and they shall eat the residue of that which escaped, which hath been left unto you from the hail, and they shall eat off every tree which groweth for you out of the field.

6 And thy house, and the houses of all thy servants, and the houses of all the Egyptians shall be full of them; such as neither thy fathers, nor thy fathers' fathers have seen; since the day of their being upon the earth, until this day. And he turned himself and went out from Pharaoh.

7 And the servants of Pharaoh said unto him: How long shall this man be unto us for a snare? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought back unto Pharaoh; and he said unto them: Go ye, serve the Lord your God; who are they that shall go?

9 And Moses said: With our young and with our old will we go; with our sons and with our daughters, with our flocks and with our herds will we go; for we are to hold a feast unto the Lord.

10 And he said unto them: So be the Lord with you, as I will let you go, together with your little ones; see ye that evil is before your face.

11 Not so; go now ye men, and serve the Lord, for this you desire. And he drove them out from Pharaoh's presence.

12 And the Lord said unto Moses: Stretch out thy hand over the land of Egypt for the locusts and they shall come up over the land of Egypt, and eat every herb of the earth, all that the hail hath left.

13 And Moses stretched forth his staff over the land of Egypt, and the Lord urged an east wind over the land all that day, and all the night; when it was morning, the east wind bore along the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the boundaries of Egypt; in very large masses; before them there were no such locusts as they, and after them there will not be any such.

15 And they covered the face of the whole earth, so that the earth was darkened; and they ate every herb of the land, and all the fruit of the trees which the hail had left; and there was not left any green thing on the trees, or on the herbs of the field, throughout all the land of Egypt.

16 Then made Pharaoh haste to call for Moses and Aaron; and he said: I have sinned against the Lord your God, and against you.

17 And now forgive, I pray thee, my sin only this once, and entreat the Lord your God, that He may take away from me only this death.

18 And he went out from Pharaoh, and entreated the Lord.

19 And the Lord turned a very strong west wind, which bore away the locusts, and cast them into the Red Sea; there was not left one locust in all the boundary of Egypt.

20 But the Lord hardened Pharaoh's heart, and he did not let the children of Israel go.

21 And the Lord said unto Moses: Stretch out thy hand toward heaven, and there shall be darkness over the land of Egypt, darkness which may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days.

23 They saw not one another, neither did they rise, any one from his place, for three days, but for all the children of Israel there was light in their dwellings.

24 And Pharaoh called for Moses, and said: Go ye, serve the Lord; only your flocks and your herds shall remain behind: also your little ones may go with you.

25 And Moses said: Even thou also wilt give into our hand sacrifices and burnt offerings, that we may sacrifice unto the Lord, our God.

26 And surely our cattle must also go with us, there shall not be left behind a single hoof, for thereof must we take to serve the Lord our God; and we cannot know with what we must serve the Lord, until we come thither.

27 But the Lord hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him: Get thee away from me; take heed to thyself, see my face no more; for on the day thou seest my face thou shalt die.

29 And Moses said: Thou hast spoken well, I will not see thy face again any more.

CHAPTER XI

1 And the Lord said unto Moses: Yet one plague more will I bring upon Pharaoh, and upon Egypt; after that he will let you go hence: when he doth let you go, he shall surely thrust you out altogether from here.

2 Speak now in the ears of the people, and let them ask every man of his neighbor, and every woman of her neighbor, vessels of silver, and vessels of gold.

3 And the Lord gave the people favor in the eyes of the Egyptians; also the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of people.

4 And Moses said: Thus hath said the Lord: About midnight will I go out in the midst of Egypt:

5 And there shall die every first-born in the land of Egypt, from the first-born of Pharaoh that is to sit upon his throne, even unto the first-born of the maid-servant that is behind the mill; and every first-born of cattle.

6 And there shall be a great cry throughout all the land of Egypt, the like of which hath never been, and the like of which will **not** be any more.

7 But against any of the children of Israel not a dog shall whet his tongue, neither against man nor beast; that ye may know that the Lord doth distinguish between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow themselves down unto me, saying: Get thee out, and all the people that followeth thee; and after that I will go out. And he went out from Pharaoh in a burning anger.

9 And the Lord said unto Moses: Pharaoh will not hearken unto you; in order that My wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh; and the Lord hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

CHAPTER XII

1 And the Lord spoke unto Moses and Aaron in the land of Egypt, saying:

2 This month shall be unto you the beginning of months: the first shall it be unto you of the months of the year.

3 Speak ye unto all the congregation of Israel, saying: On the tenth day of this month they shall take to themselves every man a lamb for every family, a lamb for every house:

4 And if the household be too small for a lamb, then shall he take it with his neighbor who is next unto his house, according to the number of the souls; every man according to what he eateth shall ye make a count for the lamb.

5 A lamb without blemish, a male of the first year shall ye have; from the sheep, or from the goats may ye take it.

6 And it shall be watched by you until the fourteenth day of the same month; and then the whole assembly of the congregation of Israel shall kill it toward evening.

7 And they shall take of the blood, and put it on the two side-posts and on the lintel, in the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roasted by the fire, with unleavened bread; together with bitter herbs shall they eat it.

9 You shall not eat of it raw, nor in any wise boiled in water; but roasted by the fire; its head with its legs, and with its entrails.

10 And ye shall not let any thing of it remain until morning; and that which remaineth of it until morning ye shall burn with fire.

11 And thus shall ye eat of, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste, it is passover unto the Lord.

12 And I will pass through the land of Egypt in this night, and I will smite every first-born in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgments: I am the Lord.

13 And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you; and there shall be no plague against you to destroy, when I smite (others) in the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall celebrate it as a feast unto the Lord; throughout your generations, as an ordinance for ever shall ye celebrate it.

15 Seven days shall ye eat unleavened bread; but on the first day ye shall have put away leaven out of your houses; for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.

16 And on the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation to you; no manner of work shall be done on them, save what is eaten by every man, that only may be prepared by you.

17 And ye shall observe the unleavened bread; for on this selfsame day have I brought forth your armies out of the land of Egypt; therefore shall ye observe this day in your generations as an ordinance for ever.

18 In the first month, on the fourteenth day of the month, at evening, shall ye eat unleavened bread, until the one and twentieth day of the month at evening.

19 Seven days no leaven shall be found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a stranger, or one born in the land.

20 Nothing that is leavened shall ye eat; in all your habitations shall ye eat unleavened bread.

21 And Moses called for the elders of Israel, and said unto them: Draw out and take for yourselves lambs according to your families, and kill the passover sacrifice.

22 And ye shall take a bunch of hyssop, and dip in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out from the door of his house until the morning.

23 And the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite.

24 And ye shall observe this thing, as an ordinance for thee and for thy sons for ever.

25 And it shall come to pass, when ye be come into the land which the Lord will give you, according as He hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you: What mean ye by this service?

27 That ye shall say: It is the sacrifice of the passover unto the Lord, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and our houses He spared. And the people bent the head and bowed themselves.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

29 And it came to pass at midnight, that the Lord smote every first-born in the land of Egypt, from the first-born of Pharaoh that was to sit on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not some one dead.

31 And he called for Moses and Aaron by night, and said: Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have spoken.

32 Also your flocks and your herds take, as ye have spoken, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, to make haste to send them away out of the land; for they said: We are all dying.

34 And the people took up their dough before it was yet leavened, their kneading-throughs being bound up in their clothes upon their shoulders.

35 And the children of Israel had done according to the word of Moses; and they had asked of the Egyptians vessels of silver, and vessels of gold, and garments.

36 And the Lord had given the people favor in the eyes of the Egyptians, so they gave unto them what they required; and they empied out of Egypt.

37 And the children of Israel journed from Ra'meses to Succoth, about six hundred thousand men on foot, beside children.

38 And a mixed multitude also went up with them; and flocks, and herds, a very large amount of cattle.

39 And they baked the dough, which they had brought forth out of Egypt, unleavened cakes, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared any provision for themselves.

40 Now the time of the residence of the children of Israel, which they dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, and it happened on the selfsame day, that all the armies of the Lord went out from the land of Egypt.

42 A night of watching was this unto the Lord to bring them out from the land of Egypt: this is the night of the Lord, to be observed by all the children of Israel throughout their generations.

43 And the Lord said unto Moses and Aaron: This is the ordinance of the passover; No stranger shall eat thereof.

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A resident foreigner and a hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth of the flesh out of the house; and no bone shall ye break in it.

47 All the congregation of Israel shall prepare it.

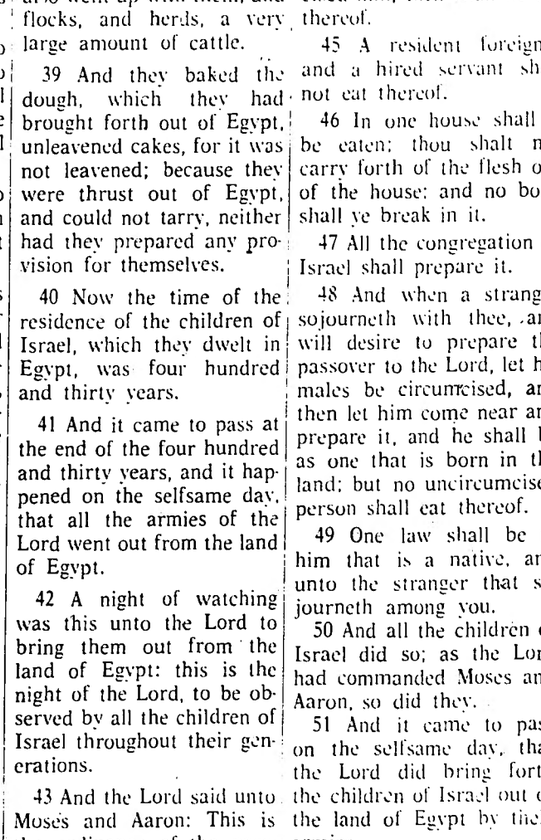
48 And when a stranger sojourneth with thee, and will desire to prepare the passover to the Lord, let his males be circumcised, and then let him come near and prepare it, and he shall be as one that is born in the land; but no uncircumcised person shall eat thereof.

49 One law shall be to him that is a native, and unto the stranger that sojourneth among you.

50 And all the children of Israel did so; as the Lord had commanded Moses and Aaron, so did they.

51 And it came to pass on the selfsame day, that the Lord did bring forth the children of Israel out of the land of Egypt by their armies.

From The Book of Exodus, X, XI, XII



A page from a famous medieval Hagadah.

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a short short story

WHAT HAPPENED TO MRS. ADLER?

By JACQUELINE TOFF

She used to arrive exactly a week before Seder night, unpack her zip-bag and march straight out to the delicatessen to give "the order".

Braving the seething, jiggling, irritable tangle of housewives, she cut her way through to the boss, who only took orders in person from a very few favoured customers. Mrs. Adler, however, sat down on an empty matzo crate and went right through the order. When she had finished she would rise to her full four feet eleven inches, say "Not a minute later than lunchtime tomorrow, if you please!"

On the way home she stopped to buy two washing-up mops, a dishcloth and four rolls of shelf-paper, and as soon as she got back she enveloped herself in a large overall and attacked the dining-room. All week, room by room ,the downstairs of the house was done, in a frenzy of scrubbing and scouring and cutting of shelf-paper.

STOWED AWAY

The day before Pesach Mrs. Adler rose at dawn. All the chametz was consigned to what the children called the bogy room, normally used for sewing and ironing. The larder was scoured yet again and the Pesach order stowed away.

Breakfast was served and cleared away in the space of half an hour, the children sent out to play, still chewing their "last toast for a week". Father's search for leaven was even more nominal than is usual, for no crumb would have dared to survive Mr. Adler's ministrations.

A NEW PIN

Then began the changing of cutlery and crockery. Mrs. Adler was not one to cheat and wash the things the day before. All was done on the day. Then fish was chopped and fried, chickens cooked and puddings made. Macaroons, almond cakes and coconut pyramids poured from the oven as if by magic. The Seder table was laid and charoset prepared, with the children's help, and even the bowl of water and towels were laid ready for hand-washing.

Two hours before Yomtov the kitchen, gleaming like a new pin, Mrs. Adler removed her apron, packed her bag and departed. Where? No one knew, though conjecture was rife. Perhaps to relatives, who had been preparing her Pesach, perhaps to bed for a week (this was the most widely held theory!).

How much did she charge for her services? Just her board and lodging. Being a Pesach lady, she explained to anyone who inquired, was the one thing she was good at and it wouldn't be right to exploit a Heaven-sent gift.

You may ask, where was my friend's mother all this time and what was she doing? For the past few days she had been taking advantage of the pre-Pesach rates at the best hotel in Bournepool and now returned, fresh as a daisy, to cope with 20 for dinner on Seder night.

Where is Mrs. Adler now? When the war started she disappeared. To make Pesah for the Waafs? Possibly, but she hasn't been seen since. Did the Pesach lady really exist?

Or did my friend who told me about her imagine it all?

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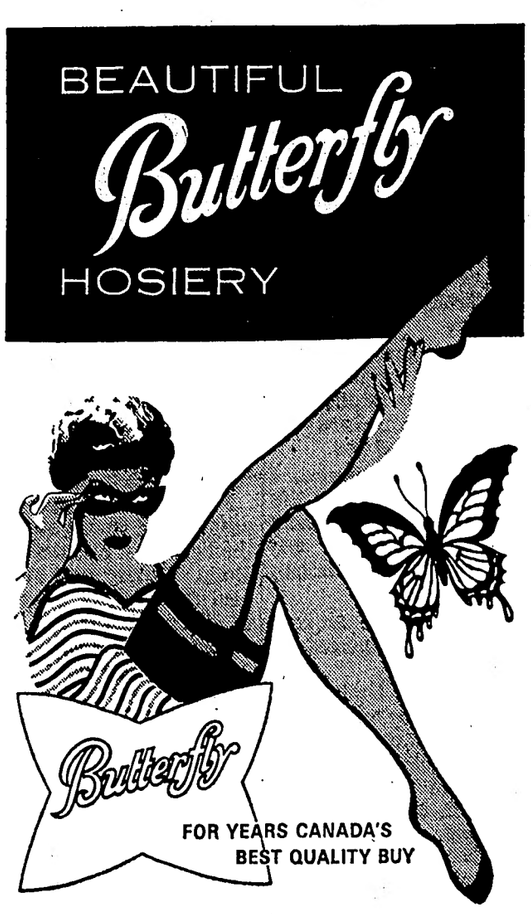

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FAST OF THE FIRSTBORN

What is the origin of the Fast of the Firstborn? The culminating point of the Biblical narrative leading up to the exodus from Egypt is the slaying of the Egyptian firstborn in the tenth plaque.

The traditional interpretation of the very word *Pesah* arises from the fact that all Jewish firstborn were spared by God when He passed over those houses whose doors exhibited the required indication that they contained Jewish inhabitants. Fasting, not merely as a token of penitence but as a commemorative expression of gratitude, is deeply rooted in Judaism.

One might, therefore, expect to find some reference, direct or implied, to the institution of *taanit bechorim* either in the Pentateuchal legislation or elsewhere in the Biblical scriptures. No such reference exists.

The obvious thought will then come to mind that, at least in the Talmud, there must be a mention of the fast. A thorough search of the Jerusalem Talmud, the Babylonian Talmud and the Midrashic literature fails to reveal a single allusion to *taanit bechorim*.

Indeed, there is one passage in the Jerusalem Talmud, and another in the Talmud Babli, from which the inference may legitimately be drawn that no such institution was then even known.

The Jerusalem Talmud (Pesahim 10, 53b) discusses the fact that Rabbi Judah the Prince, who was a firstborn, was in the habit of fasting the day before Passover and broke his fast at the Seder meal. This surprises Rabbi Mana, who goes on to say that his own father, the celebrated Rabbi Jonah, was also a firstborn and that he certainly never fasted.

The explanation is then given that this had nothing to do with the fact that Rabbi Judah was a firstborn. It was because he was a physically weak man and, unless he fasted until the Seder meal, he would not have been able to enjoy the matzo with the proper appetite as required by rabbinic law.

In the Babylonian Talmud a similar story is related of Rav Sheshet and the same reason for his fasting is given. The inference from the Rav Sheshet story is even stronger since he was not a firstborn and his fasting could therefore not in any way have been connected with his being a *bechor*.

In point of fact, the earliest reference to the fast which one can trace is contained in the post-Talmudic treatise known as *Massechet Soferim*, a work of Palestinian origin at some time during the eighth century C.E.

In the last chapter of this treatise (chapter 21) the month of Nisan is listed as one during which fasting is prohibited except for the fast of the firstborn, and with the further exception of fasting undertaken by those who otherwise would not be able to eat matzo at the Seder table with the requisite appetite.

It thus appears that, at some unknown period between the fifth and eighth centuries, the practice arose whereby firstborn were required to fast on the day before Passover.

By the time we next encounter literary mention of the fast it has already acquired the dignity of becoming part of the practical halacha. It may be added, in passing that *taanit bechorim* is unknown to Maimonides or to any of the contemporary Spanish rabbis.

The Tosafists of the early twelfth century in northern France knew of the fast, and we find them mentioning it by name in a gloss to the story of Rav Sheshet.

Rabbi Eliezer ben Joel Halevi (known halachically as the Ravyah, ca. 1160-1235), one of the most distinguished legal authorities of his age in Germany, not only recognised the fast and approved its observance but ordained that the obligation to undertake it developed on a firstborn on his father's side even though his mother, by a previous marriage, may have had an older firstborn.

The fast achieves final recognition and becomes part of the halacha with its inclusion in the great authoritative code, the Turim, compiled by Rabbi Jacob ben Jehiel (known as the Ba'al Hatturim, ca. 1270-1340).

In the division known as *Orah Hayim*, the code treats the fast as being of a compulsory nature and mentions that there are some authorities who impose the obligation of the fast even on women firstborn.

As we pass onwards from the fourteenth century another silence settles on the mention of *taanit bechorim* and we must go forward another two hundred years before it again makes its appearance in literature.

It becomes clear, however, that in this interval of two centuries the strictness with which the fast was observed became more and more relaxed, until there were many who adopted what was at first a subterfuge for the purpose of avoiding the fast altogether.

Rabbi Moses Isserles (known as the Rama, 1510-1572), a strict ritualist and a leader among the German and Polish rabbis of his generation, fought against the growing tendency to abrogate the fast.

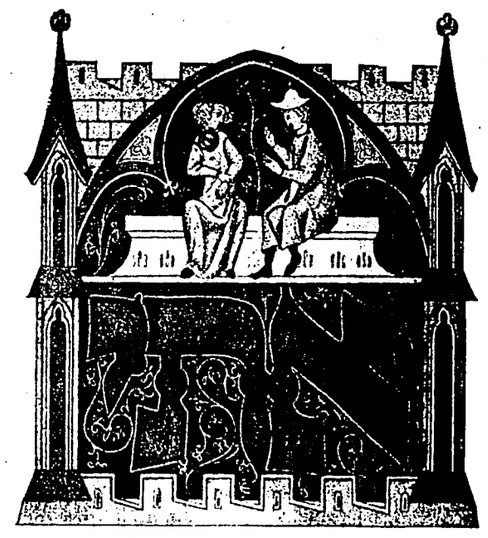
Caro (1488-1575), a strict ritualist like Isserles, devotes a whole chapter in the Shulchan Aruch (Orah Hayim, ch. 470) to *taanit bechorim*. He deplores the fact that there had grown up a widespread practice not to fast, but for the firstborn to celebrate instead a siyum on the day before Passover.

On this particular point the overwhelming weight of Jewish ritualistic practice has been against the Shulchan Aruch, no matter how faithfully it has been followed in so many other directions.

In the generation following Caro, the great Rabbi Yomtob Lipmann Heller (known as the Maharil, 1579-1654) joined the fight to keep the fast alive, even adding his weight in favour of the obligation for women firstborn to fast as well as males.

Yet the custom of replacing the fast by the holding of a siyum and of the firstborn discharging their obligation to fast by merely gathering round the celebrant of the siyum as he concludes the tractate has gone on undiminished up to the present time.

It is doubtful whether there is any body of traditional Jews, or even any individual Jews, who still adhere to the original practice of actually fasting. Quite remarkably, however, the name *taanit bechorim* still clings obstinately to the observance of the siyum by the firstborn.



The Firstborn in one of the oldest Haggadah's

Bourguiba Opposes Egypt's Slavery

TUNIS. — Tunisia would continue to boycott the Arab League, President Habib Bourguiba said here. He told a press conference he hoped other Arab countries would start to become more independent of Cairo.

President Nasser's latest speech (at Suez) did not encourage other Arab countries to cooperate with Egypt, the Tunisian President said.

The Tunsian president also said there was a crisis in the Organization of African Unity because of the unbounded ambitions of some African heads of state. African unity could be achieved only gradually, he said.

...And S. African Slavery

JOHANNESBURG, (JCNS) — Mr. David Ernst, the 23-year-old son of Mr. Sam Ernst, the director of the Jewish Board of Education in Natal, was one of 9 Jewish students held last week-end under the 180-day detention regulations.

The others are Mr. Vic Finkelstein, of Johannesburg, a cripple who is confined to a wheelchair; Mr. Norman Kessel, of Cape Town University; Mr. David Barkham, of Natal University; Mr. Jeff Rudin, of Witwatersrand University; Mr. Charles Mervyn Katz, of Johannesburg; Mr. S. Friedlander and Mr. D. Bramski, of Durban.

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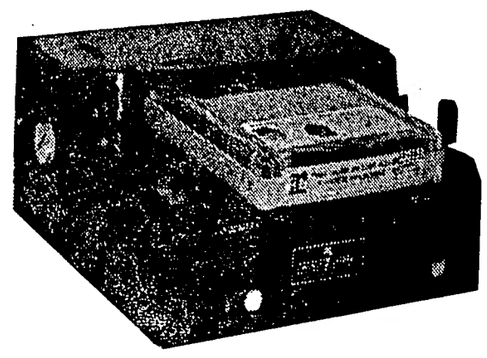

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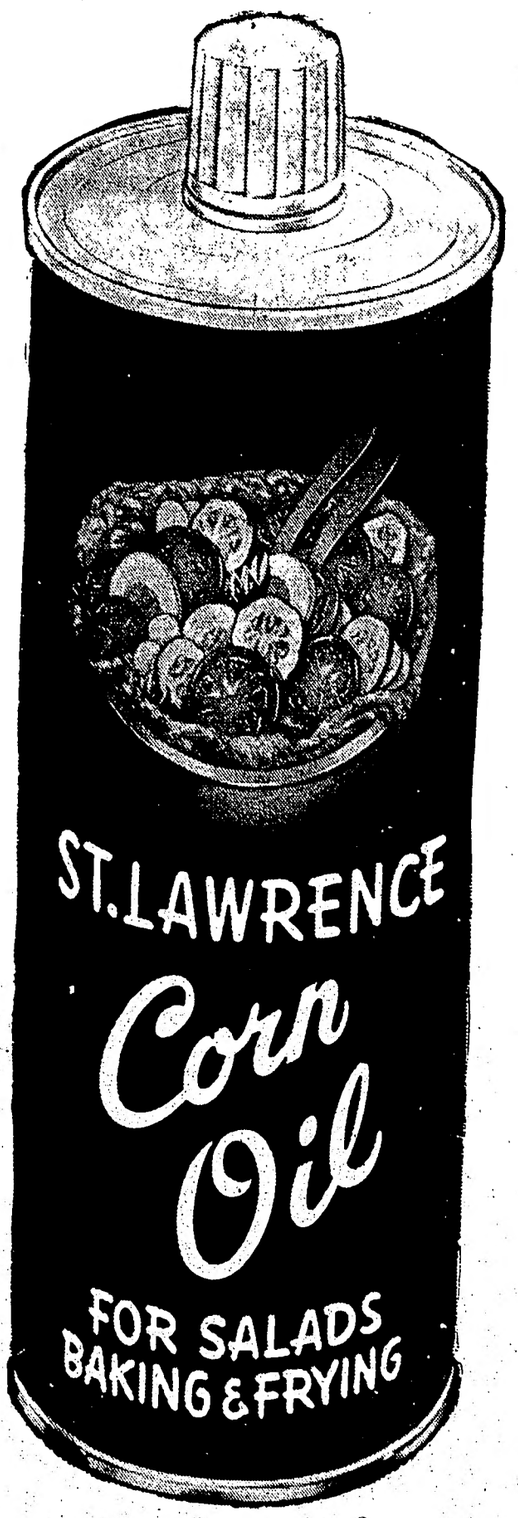

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THE SECOND YEAR

A NON-JEW DESCRIBES THE ADVENTURE OF STUDYING HEBREW

by BEVERLEY MORIN

We're well into our second year; despite some change of personnel the enthusiasm remains high. Last year we were a mixed lot and this is true again.

Bella is back, of course; with a husband who is a rabbi and children at the Yeshiva, she can't count on help with her homework. But she really doesn't need it. She delights us frequently with her recognition of a Hebrew word that she has known in Yiddish for years.

Zipporah is back too. She says her husband, who hasn't time to come to classes, was able to pick up enough from the first year book to use it in shops and on the streets when they were in Israel last autumn, while she stood silent. Somehow it's hard to believe that she didn't slip off quietly by herself to see how she could manage at times. You should have heard her definitions in one of our few pieces of written homework! We were envious of her inspiration.

Abraham is so good, he is again unofficial assistant professor. He and Bernice started classes to be able to help their daughter with her homework; if that girl doesn't do well it won't be for lack of talented parents. Bernice never seems to forget a word once she's learned it, as for Abraham . . .

Faye has lived in Israel and is saving to go back. She came to the class able to speak but not to read. Her exclamations of satisfaction pop out when she finds herself able to read a word she's used dozens of times in speech. And she's most amused by my love for the expression "lo ichpatli" which translates into an airy, I should worry. All the children in the street use it in Israel. But hasn't it a lovely insouciant feeling to it?

Another newcomer is Sheila. And you've no idea, until you've heard it, what an effect is produced when Hebrew is spoken with a strong Scottish accent! She's the class altruist — her husband needs Hebrew for some of his Biblical studies but has no gift for tongues so Sheila studies for him. She's good, too, and has an admirably solid memory.

Mordechai is another newcomer. He wants the discipline of studying something difficult and exacting. Although he claims to understand practically nothing, it is when he reads aloud that one feels the grandeur and beauty of the language, senses the nobility and greatness of the minds that created so magnificent a means of expression.

Our teacher is the same, **Baruch Hasham**, Shalom Kalfon. Patient, inspired, ever-ready with stories and explanations to give the background for grammar by snatches of history or theology, or with details about life in Israel today. He slips us over difficult parts and keeps us enthused. He points out that Hebrew is almost a shorthand language; one never uses two words where one can suffice. He wants us to appreciate the genius that went into making this "ancient-new" tongue.

It is said that a professor of Hebrew in England used to start his first class with new students by the following remark: "And now, gentlemen, we are about to commence the study of the language God spoke".

Is it this which makes our ears delight in the sound, our mouths rejoice in the feel of the words and our whole beings respond to an intellectual excitement?

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travel and adventure

HOW THEY CHOOSE THEIR GIRL

by DAVID KRIVINE

The proportion of marriages between Israelis who come from Moslem countries and those from the West is on the rise. In 1944 (when only one-fifth of the grooms born overseas came from Asia or Africa), inter-community weddings accounted for 2.6 per cent of the total. In 1952, the figure was 9 per cent, in 1955 it was 12 per cent and in 1962 the proportion of unions between couples of opposite communities reached 15 per cent.

A study of "Marriages Among Jews in Israel 1957-1962," issued by the Central Bureau of Statistics, shows that in 1962 a mere 2.5 per cent of the grooms were under 20 years of age, as against 34 per cent of the brides. On the other hand 1.6 per cent of the grooms were over 65, and only 0.5 per cent of the brides. Whilst a big majority of the grooms were older than their spouses, 10 per cent were younger and 7 per cent the same age.

Close to 10 per cent of either sex had been divorced, and nearly 5 per cent widows. Average ages of the divorced when re-marrying was 39 years for the men, and 35 for the women. Widowers were 56 years old, and widows 48. About 70 per cent of the widowed persons and divorcees had no children under 18 at the time of their re-marriage.

The Statistical Bureau has worked out an "Index of Attraction and Rejection". It shows that persons widowed mostly choose partners who are also widowed. Similarly the divorced tend most to marry divorced. Single people, though marrying each other in a great majority of cases, go as a second choice more for divorced persons than widowed ones.

The average age of grooms in 1960-62 was 29, brides 25. **Sabras** and Orientals were younger, Westerners older. Average age on marriage of persons born in Europe or America was 35 for men, 31 for women.

Out of 740 over-65 males married in 1962, only 18 had brides in their 20's or 30's. Just over half of them made Darby and Joan betrothals, marrying women over 60.

IMPROBABLE AGES

At the other end of the scale, half the 177 lads who were not yet 18 went under the canopy with lasses that had not reached that age either. But four were bold enough to choose matrons in their thirties.

At this point a cautionary interjection must be made. A footnote to the relevant table says: "Some combinations of age of grooms and of brides are improbable. This may be the result of technical errors."

Were it not for the footnote, we would have quoted that one citizen aged over 65 appears as having married a girl of 17. Also a lad of "17 or less" figures as having espoused a women in her early fifties. Whether only two such extreme cases all told must be deemed improbable is best left to the judgement of the reader.

In 1952, 12 per cent of the grooms and 15 per cent of the brides were **sabras.** Ten years later the proportion was 27 and 32 per cent. Why more native-born women at the altar than men? Because women marry younger — and the younger an Israeli is, the more likely is he or she to be a **sabra.**

Returning to the Index of Attraction and Rejection, figures show that people tend to marry persons of the same national origin. The choice is not exclusive, but in every national group the trend exists. The intensity of attraction varies, however.

A world of explanation is necessary here. As used in these tables, the ratio of 1.0 means that all marriages are between people of the same community. Zero means there is neither attraction nor rejection, i.e., the number of marriages within the community is determined by chance, as though no community divsions existed. The ration of -1.0 means total rejection, i.e., that people **never** marry persons from their own community.

The highest attraction index is among the Yemenites, whose ratio is 0.82. After them come North Africa, Iraq, and Iran.

We of course do not know whether more or fewer Westerners would **like** to mary Orientals than **vice versa,** because the index is based on marriages actually taken place and every inter-community marriage involves one Westerner and one Oriental. What can be said is that the Orientals are more exclusive within their separate **Landsmanschaften.** Thus an Iraqi is less likely to marry a Moroccan than, say, a Yugoslav is to marry a Russian, or a German a Pole.

Among the European countries listed, the highest attraction index is among Rumanians, 0.58. It is low among Germans (0.26), still lower among Czechs (0.16), and lowest among North Americans (0.12).

KIBBUTZIM

In small communities the proportion of marriages within the community is likely to be small. It is also probable, though no figures are published on this point, that the attraction index between English-speaking communities is high (and therefore low within each community), since there are minimal obstacles of language, customs or even social-group prestige to inter-marriage between Americans and Canadians, or Britons and South Africans.

Concerning the attraction index, statistical tables show that kibbutzniks marry kibbutzniksas more than other groups marry within the fold. Only 74 per cent of the grooms in Jerusalem married brides from Jerusalem, in 1962. The proportion for Tel Aviv was 66 per cent, Haifa 62 per cent, provincial townships 64 per cent, mosbavim 52 per cent — while in kibbutzim 83 per cent of the grooms selected brides who were also kibbutz members (though not necessarily from the same kibbutz).

For that matter the marriage rate in kibbutzim is highest — 10 a year per thousand residents, as against eight in the big cities and five in the moshavim. Also kibbutz couples stay in their places of former residence.

Typical Israeli Gals

CONNOISSEUR OF DRAMA. - Sean Mulcahy, who appears in Jean Anouilh's The Rehearsal, in its last weekend at Toronto's Poor Alex. Mr. Mulcahy is drama director for Temples Sinai and Holy Blossom.

GESTAPO CHIEF CAUGHT

BOCHUM, (JCNS) — Documents on Nazi crimes sent by the Polish authorities and submitted to the local jury trying 14 former Nazi officials a few days ago have proved that the main accused, Heinrich Hamann, former Gestapo chief at Nowy Sacz in Poland, had lied to the court with regard to the crimes committed by his men. Among other documents the Polish authorities sent a complete list of the Jewish inhabitants of the provincial town of Mszanadolna, containing more than 1,000 names. Almost all had been shot by Hamann's men on a single day.

The Gestapo chief had told the jury that only between 300 and 400 Jews had been shot at this town. The Polish authorities also sent photographs of the former Gestapo headquarters at Nowy Sacz. Witnesses had testified here that many prisoners had been tortured and hanged in the building's attic. Hamann described these reports as lies, claiming that the attic had been too small and low for any tortures; but the photographs now proved that the witnesses' accounts had been correct.

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We take this opportunity to wish all our friends and clients a Happy and Joyous Pesach.

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Generally speaking, the Canadian camper is better adjusted toward camp life than his American cousin. He is more receptive, more wholesome and considers going to camp a privilege. Moshava provides the campers with a full range of social and athletic activities designed to contribute toward their physical development and social maturity; Canadian children who adapt so well to camp life gain much from a Moshava experience.

Moshava also is an experience in Jewish living. Only in such a camp setting can a child practise the theoretical knowledge absorbed in the classroom.

How many children have the opportunity to pray daily in the company of a few hundred peers? How many have felt the impact of Shabbat Zemirot chanted through hundreds of young vocal chords? During the study hour, everyone from the director to the kitchen boy sets aside his chores or play activity to learn Torah. Moshava's informed education process has fostered and strengthened Judaism throughout Canada.

Finally, Moshava is a national B'nei Akiva camp sponsored by the Mizrachi-Hapoel Hamizrachi of Canada. Campers are imbued with a love for Israel. In an informal manner they learn the history and geography of the land. The numerous prayers echoing a "return to Zion" are not simply nostalgic pronouncements but meaningful hopes and attainable aspirations.

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REPORT FROM NEW YORK

THE "TRIAL" AGAINST THE KREMLIN PHARAOHS

NEW YORK, (JCNS) — A string of witnesses, Jews and non-Jews, appeared before a panel of eminent "judges" here recently to indict the Soviet Union for its treatment of its Jews. And although the verdict is not yet in, it can be anticipated without too much guessing: Guilty as charged.

Much of the testimony was repetitious, but a great deal of it was moving, especially that of a small, unobtrusive, woman among the audience who had her speech read for her and was referred to only as "Anonymous". American-born, she had been in the U.S.S.R. for thirty years, and preferred to conceal her identity for fear that her relatives and friends in Russia might suffer for her words. Another, a rabbi who had led a delegation of other rabbis to the Soviet Union last summer, was so moved that he had difficulty in continuing as he recalled how the worshippers in the Moscow synagogue had stood throughout the short sermon he was allowed to preach.

The "trial" was the Conference on the Status of Soviet Jews, sponsored by the Ad Hoc Commission on the Rights of Soviet Jews, and held all day last Friday at the Carnegie Endowment from the United Nations here.

The panel of "judges" consisted of Mr. Bayard Rustin, Negro civil rights leader who organised the 1960 March on Washington, who acted as chairman; Dr. John C. Bennett, President of the Union Theological Seminary, the leading Protestant inter-deromi-national seminary in America; Father George B. Ford, pastor emeritus of Corpus Christi Roman Catholic Church; Mr. Samuel Fishman of the United Automobile Workers of America, the country's largest trades union; Professor Telford Taylor, of Columbia University, a prosecutor at Nuremberg; and Mr. Norman Thomas, veteran Socialist leader and humanitarian.

EMINENT "WITNESSES" GIVE TESTIMONY

Among the "witnesses" were Dr. Eric Goldhagen, Director of the Institute of East European Jewish Affairs at Brandeis University; Dr. William Brickman, Professor of Education at the University of Pennsylvania; Rabbi Israel Miller, president of the Rabbinical Council of America and chairman of the Steering Committee of the American Jewish Conference on Soviet Jewry; the Rev. Thurston Davis, S.J., editor of **America**, the Jesuit publication, who was recently in the Soviet Union with other clergymen and a rabbi to investigate the religious situation there, Dr. David W. Weiss, professor of Bacteriology at the University of California who visited the U.S.S.R. last year at the invitation of the Soviet Academy of Medical Sciences; Mr. Meyer Levin, the author, who also visited the Soviet Union recently, Dr. Judd L. Teller, the executive vice-chairman of the American Histadrut Cultural Exchange Institute and author of **The Kremlin, the Jews and the Middle East**; Mr. Max Hayward, senior fellow at St. Anthony's College, Oxford, and translator of **Dr. Zhivago**, and Mr. Maurice Samuel, author, critic and translator.

Father Davis in essence repeated the report on Soviet Jewry which he gave on his return from the Soviet Union with his study mission. He said that Jews there are apparently afraid to ask, as other communities do, for religious articles. He said that this was probably due to the long and bloody record of antisemitism in Russia and the recent repressive Stalinist period when the attempt to wipe out their religion and culture was put on an organised basis.

He said that Jews, and to some extent Roman Catholics, face special difficulties in the U.S.S.R. because of their "outside connections as members of an international group of believers". This he attributed to Russian xenophobia.

Father Davis urged Catholics to pray for the survival of Judaism in Russia and described the Jews he met there as "ridden with fear". He asked: "Can Judaism survive in this unfriendly atmosphere"? and added, not very hopefully, that they would need not only the prayers "of their fellow-believers" but "of us all".

The woman who preferred to remain anonymous submitted her testimony through Miss Marian Seldes, an actress who appeared in John Hersey's **The Wall**. She said that "antisemitism has spread its pernicious influence far and wide" and has "corrupted people at all levels of education and professional skills". Discrimination, she added, "has had one of two effects on Jews: some resent having to "pay" for something they know nothing of and care less about; they wouuld like to cast off the burden of their Jewishness. But others would like to know more about Jewish history and tradition, would like to acquire pride in face of persecution.

She said that restoration of the Jews' cultural and religious rights alone would not change their "second-class citizenship" status. The "entire image of the Jewish people should be corrected. The press and other mass media must carry on an unceasing campaign against antisemitism and denounce it by name. From my own experience", she declared, "I am certain that what Soviet Jews want first is true equality, and then the restoration of secular culture — theatres, schools, a Jewish press and Russian books about Jewish history, culture and tradition".

ANTISEMITISM NOT INHERENT IN COMMUNISM

Rabbi Miller declared that "we ask no more than that which is given to other religious and nationality groups" and for "nothing that is not guaranteed by the Soviet Constitution".

He said that antisemitism is not inherent in Communism, and pointed to the better treatment of Jews in the Soviet bloc countries Poland, Rumania and Hungary.

Dr. Weiss, who was ill and whose testimony was read by the organiser of the Conference, Dr. Moshe Decter, declared that the Jewish community in the Soviet Union is "a shambles, created not by the indifference of Jews but by the hostility of the Government" and that "the visitor with any Jewish sensitivity feels himself in an immense graveyard". But despite the destruction of all cultural and almost all religious means of expression, "most Jews of the Soviet Union still retain a deep sense of Jewish identity and yearn for means of expressing their Jewishness".

He said that the attempts to destroy the Jewish community were the responsibility of the Government itself and due not to "manifestations of popular antisemitic violence. The immediate alleviation of governmental pressure could still save the cultural existence of the Jewish community", he added, but a delay of several years would "make such a resurrection impossible".

AD HOC COMMISSION'S STUDY

The Ad Hoc Commission on Soviet Jewry had prepared a study for the conference which made these main points:

- Soviet Jewry is doomed to a "lingering death" and stands "on the edge of disappearance".
- Although Soviet Jews now live in an "easier atmosphere" as a result of the elimination of the Soviet campaign against economic crimes, most of whose targets were Jews, "this still does not represent any change in the basic Soviet policy of attrition against Jewish group identity".
- Soviet Jewry is still deprived of those institutions by which a group "maintains its distinctive life", is prevented from learning of its heritage, intimidated from contacts with other Jews at home or abroad, and living in a "very real" but intangible atmosphere of prejudice and discrimination.

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Marek Rudnicki, L'Arche, Paris

SOVIET "SCIENCE"

ZIONISM THE ENEMY

LONDON (JCNS). — "Zionism "is not only the enemy of people of all countries, but also of the Jewish workers," declares a new Russian book entitled "The Building of Communism and the Removal of Religious Remnants."

Issued under the imprint of the Nauka (Science) publishing house, it is published by the Institute of Philosophy of the Academy of Sciences of the U.S.S.R. and the Institute for Atheistic Sciences of the Academy of Social Sciences attached to the Central Committee of the Soviet Communist Party.

Linking Zionism with Judaism as a religious faith, the book declares: "Zionism is a nationalistic, reactionary current, which originated towards the end of the nineteenth century among the Jewish bourgeoisie. It also found followers among the intelligentsia, and among the more backward Jewish working classes.

Diversion

"The task of Zionism is to divert the attention of Jewish workers from the ideas of Socialism, from the general revolutionary struggle of the proletariat, from the struggle of the nations for freedom and a happy future.

"It, therefore, follows that Zionism is not only the enemy of the people of all countries but also of the Jewish workers."

Students of Soviet affairs make the point that the recent equation of Zionism with Nazism by the Soviet delegate to the U.N. Human Rights Commission was not, as some correspondents suggested, a "tactical manoeuvre," but in accordance with the official view endorsed by the Soviet authorities —as this new publication makes plain.

HONOR CRACOW MARTYRS

WARSAW — The remains of about 150 Jewish men, women and children, executed at Slemniki, near Cracow, in 1942 are to be exhumed and reburied in a common grave, and a monument erected on the site of execution, according to the Polish Press Agency.

The agency, reports B.U.P., states they were murdered on the orders of Martin Fellenz, who was then Nazi prefect at Miechow.

(Fellenz, 56, was sentenced to seven year's hard labour in Kiel in January for complicity in the murder of Jews arising from the "evacuation" of the Jewish population of the Polish towns of Cracow, Tarnow, Przemysl and Reichshof to Nazi concentration camps during the Second World War.)

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